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IN and

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In John 14. 1. 3. 4.

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In John 14. 1, 2, 3.

COMFORT FOR BELEEVERS ABOUT THEIR Sin and Troubles.

John 14. 1, 2, 3, 4.

1. *Let not your heart be troubled: yee beleeve in God, beleeve also in mee.*
2. *In my Fathers house are many mansions, if it were not so, I would have told you: I go to prepare a place for you.*
3. *And if I go and prepare a place for you, I will come again, and receive you unto my selfe; that where I am, there yee may be also.*
4. *And whither I go, yee know, and the way yee know.*

THese words are part of our Saviours last words and farewel to his beleeving Disciples (as hee acknowledgeth, saying, Yee beleeve in God) even to the eleven; for Judas was sent away by

The words are part of Christs last words.

Christ, and hurried away by Satan, Chap. 13.26,30. so that there were left onely the eleven. Now to them, Christ speaks these words, Chap. 13.31. and Chap. 14 and 15. and 16. as a word of Exhortation, and then prayes, Chap. 17. and this was a very little while before his passion, as appears by that Chap. 13.33. *Yet a little while and I am with you*; that is, I am presently to bee taken from you. So that its evident that these words are part of his last and farewell words to his beloved and beleeving Disciples, after that *Judas* was cut off, and separated from them: For opening whereof wee will consider,

The occasion or ground and so the coherence of the words.

First, The occasion, or ground and so the coherence of these words with the former; which is this, Our Saviour had discovered a close hypocrite; one, who ate bread with him, and was of his neerest society; not only one of his followers, but one of the twelve, whom he had called to bee *Apostles*, one who was never before discovered

or any hint by Christ, given of him, to any of them; in so much, that none of them suspected him; but rather every one suspected himself, as *Luke* 22.22,23. *John* 13. 21. to 31. Again, our *Saviour* had told them that he was presently to be taken from them, *Joh.* 13.33. and now they began to minde it, though heretofore when he had told them of it, they considered it not.

Also our *Saviour* added, that they could not come to him whither he went, *Joh.* 13.33. and made their state in that point, as the common *Jews*, and upon *Peters* reply, and his answer (which had comfort) verl. 36. that he should come afterward to him; he yet foretells his fall, which might hinder his coming to Christ afterwards, *Joh.* 13.36,37,38.

Yea, and that they *all* should be offended because of him, as *Mark* 14.27. Now these things began to trouble their hearts with fear and grief; wherefore our Saviour speaks to them these words of my

Text, *Let not your hearts be troubled.*

Indeed, all of them, knew not as yet, the hypocrisie and treason of *Judas*, *Joh.* 13. 23. 29. but some of them did know it, namely *John* the beloved Disciple, vers. 23. 10. 27. and its likely by him *Peter* came to know it; however, they all should quickly know it, by the breaking out, and acting of his treason against Christ. Wherefore Christ arms their hearts against the trouble of it. This is the occasion and ground, and coherence of these words.

The parts 2.

Secondly, Consider the parts of them, which are two.

1. The duty charged.

First, The duty charged by Christ on his beleeving Disciples, *Let not your hearts be troubled.*

2. The means implied or expressed.

Secondly, The means by which he fenceth their hearts against this trouble, partly implied in these words, partly expresst in the next words, & so along unto the 3. vers.

1. The duty charged is, That their hearts should not be troubled.

First, The duty charged by Christ on his beleeving Disciples, [*Let not your hearts be troubled.*] Trouble

in the *flesh*, he not only allows but appoints them; *Joh.* 15.20. and Chap. 16.33. Through many afflictions we must enter heaven; *Act.* 14.22. but he would not have them bee troubled in heart. The heart indeed may be touched, and feel, when objects of fear or grief present themselves; Christ himself was sensible of such things, and without it, a believer should become a *Stoick*, or stock, & cease to be a man: not would it be any exercise or trial of grace, if the matter of fear and grief were not perceived and felt by the heart; for it then was to them as if there were no such thing; wherefore hee would have them bee touched, and feel the objects of fear and grief; but would not have an *inordinancy* in those affections, which arose, *what kind of trouble is meant, and what not.*

Partly from the *excesse*, in that they were *too much* touched and sensible, so that their *hearts* were perplexed and disturbed; which appeared, both by the interruption of the exercise of their faith, hope and peace, in that they did

not so quietly and confidently cleave to him, when he was in his passion; but doubted, as *Luke* 24. 20, 21. As also it appeared by their being disinabled to *duty*, for their hearts were so oppressed with heavinesse, that they were so sleepy, as that they could not watch with him one houre, *Luke* 22.45. Now it is an excesse of affection, and an inordinacy, a surfet, or drunkennesse of heart; when the heart is so taken with a feare or grief, as that it cannot give its due to every one; and do its duty in every kinde to God and man, in the calling generall, and particular.

This was an inordinacy, *in excesse*.

Partly there was an inordinacy in the *Object*, in that they feared and grieved about what they needed not.

For though they might be troubled at Christs departure, as hee was a man, and their friend, companion, Master, &c. [a good ground for a *morall* grief] and as hee was their Jesus [a good ground for a

spiritual grief, in that they loved him and to his presence] yet there was no ground or cause to fear a *loss* by his departure; or that they should bee now totally left to the wide world: as if all their safety and comfort had been entailed to his bodily presence; this trouble on wrong grounds and causes, hee forbids (as wee shall see more fully hereafter.)

So that, the meaning of this charge of Christ is, that they should not be troubled with more fears, or griefs, than there was true ground and cause for; nor yet bee so trouled with what was truly, as to hinder the exercise of their peace, hope, and faith; or to bee so oppresst, as unfitted to every duty to God and man, in their callings general and particular. All which we may express in this, *An oppressing or perplexing trouble.* Hence learn,

Doct. *True beleevers how weak soever in faith, should not bee oppresst or perplext in heart, by any thing whatever befalls them, either in sin, or affliction.*

True beleevers should not be perplext in any thing.

There cannot bee weaker faith than this of the Disciples who had indeed, some little faith, but so little, as sometimes it is called none, *Matth.* 8. 26. with *Mark* 4. 40. and therefore Christ did afterwards upbraid them for their slowness to beleeve, *Luke* 24. 25. There cannot a greater affliction, change, or loss befall any than this was; for Christ was to be taken from them by a shameful death, when they had enjoyed him but about three years, and some months. Now what fears of falls and troubles might they have when Christ was taken from them who was to them more than an *Hen to new hatcht chickens.*

Again, they had one of twelve of them proved a vile and rotten hypocrite; who yet had so much as that they could never discover him.

Also, they had upon them the guilt of much untruitfulness under Christs Ministry, for which he had oft reproved them.

Also, they had either now, or presently after the breaking forth of

of a base lust of pride and ambition, for which Christ had oft reproved them; yet at the *Passover* and institution of the *Lords Supper*, they instantly fell into it again, *Luke* 22. 24.

Also, Christ had foretold the mind of a great and foul sin for the future, which after was in the stoutest of them should commit, namely *Peter* to deny him thrice. Yea, and all of them to bee offended at him (as we heard before) behold a concurrency of all at once, as can befall any beleever; a weak faith, an unparalleld loss and change, unfruitfulness under means which were now to bee removed, many sins formerly committed and sharply reproved, a return and relapse into the same sin again at present, a foresight of a dangerous fall into a grievous sin in the future, a discovery at present of a most close hypocrite among themselves, of whom none of them had the least suspicion more than of themselves; yet Christ changeth them not to be oppresst, or perplext in heart,

with

11 with any fear or grief. Thus *Gen.* 45.5. though their sin in selling *Joseph* was very hainous, containing prophaneness, for they hated him for his goodness, *Gen.* 37.2. and envy, because of his fathers love, and *Gods* oracle, by dreams of his preferment; which they knew was a way of *God* to reveal himself by; and barbarous murder was in it, toward *Joseph*, and cruelty to their father who so loved him; yet he bids them neither to be grieved or angry with themselves; that is, so as to perplex themselves with grief or indignation.

Because such trouble ariseth from an evil root.

First Reason, Because such trouble ariseth from an evil root and cause, namely ignorance, or unbeleef, for either they understand not, or beleeve not the work of God for them in the three persons; The *Fathers* everlasting decree about them; The *Sons* union with them, and headship to them, and his merits and intercession; The holy *Spirits* inhabitation in them, and office towards them, to work all their works for them, till he hath made

made them meet for glory: All which is expressed in the Covenant of *Grace*; in which they be assured that nothing shall befall them but for their good; that the corruption of their natures shall be so ordered and over-ruled, both before and after conversion, as that it shall end in, and turn to Gods glory, and their eternal good; and that Christ hath made atonement for all sin, past, present, and to come (though it is gradually applied to them) in as much as all *believers* sins were laid on him, or *met in him*, as it is read (on the margin) *Isa.* 53. 6.

And that the *Holy Ghost* shall dwell in them for ever, & they shal never fall away finally and totally; but that the things which concern salvation, and are better than the best things in the glorioussest hypocrites, are wrought in them *Heb.* 6. 4. to 10.

I say, these things are not understood or not beleeved; or else they never could be oppresst with any fear or grief; so that it ariseth from an evil root; and therefore

should

should not be in true beleevers.

Because such trouble hath evil effects as

Second Reason, Because such trouble hath evil effects upon beleevers namely,

It troubles Gods heart.

First, Its troublesome to Gods heart; as a friends trouble is to his friends: for every beleever as he is *Abrahams* son, so he is Gods friend as *Abraham* was, *Jam.* 2. 23. a friend to God the *Father*; so to *Christ*, *Joh.* 15. 15. So to the *Holy Ghost*; as appears by his dealing with them in that *he comes into them* (and he only immediatly for *Christ* and the *Father* dwell in them only by and through him) I say, he comes into them, to dwell in them, to reveal secrets to them, 1 *Cor.* 2. 9, 10. and is grieved when they do amiss, *Eph.* 4. 30.

It frustrates Christs work in a great part.

Secondly, it frustrates *Christs* work in a great part; for *Christs* work tends not only to save beleevers from hell when they dye, and at the day of judgement: but also for present, to carry them through this world, without all oppressing or perplexing fears or grief, *Luk.* 1. 74, 75. Hence we are said to be

called

walk to please, 1 Cor. 7. 35. and that they be careful in nothing; for since believers be in good terms with God, and have Christ for their head; and partake of divine nature, 2 Pet. 1. 4. and are cloathed with Christs righteousness, and are Gods sons; Christ hath so wrought, that as God and Christ are in heaven, in an unbroken, & undisturbed state of joy, so should believers be in a measure, so that, though they be touched with trouble, yet they should not be borne down by them, nor they be led captive by sin, but no sin reigning in them; and as there is a seed of God in them which sins not, 1 Joh. 3. 9. so there may bee much of trouble, but not subduing by any trouble, this hath Christ prepared, & whilst they attain it not, they do frustrate Christs work for them.

Thirdly, It unfits them for their christian service, which is to do that for their Lord, and keep a constant feast in their life long, Prov. 15. 15. but this is to feed by faith unto joy, constantly on the righteousness, passion and merits of Christ, which were ty-pi- *It unfits for Christian service.*

typified by the holy sacrifices and feasts. Now, as *none that were sad were teem of these things*, Deu. 26. 14. wherefore *Hanna* ate not, 1 Sam. 1. 7. so none do so enjoy Christ, and his good things, as they ought, who are perplext with any sin or trouble whatsoever, they do not as becomes beleevers in Christ.

It brings a Consumption upon the spiritual strength.

Fourthly, It brings a consumption and weakness upon their spiritual strength (even as it doth on the natural strength) for as the *joy of the Lord* (that is, joy in the Lord Christ) *is our strength*, Neh. 8. 10. and *strengthens* loyns, as *a girdle doth*, Psal. 30. 11. So is sorrow and fear our weakness, and doth dis-inable to every work; it puts the soul out of joynt, so that it cannot do.

And as joy is as oyl to wheels or wind to sayls, or wings to birds; so sorrow and fear, and as weights which depress, or as fetters which manacle, and make weak and unable to do. such oppression contracts and straitneth the heart (as joy doth inlarge it) and makes it lifeless and unwilling to any work

as weakneſs of ſpirit doth the body.

Fifthly, It caſts an evil report on God; for its language is, that either Gods *providence* is not in and over every thing which beleevers do, or befalls to them, be it ſin or ſorrow; or elſe God over-rules and orders it not the beſt way for them, for if it were ſo, how could they be oppreſt? *It caſts an evil report on God.*

Sixtly, It gives occaſion to the corruptions of beleevers, and to the Devil, to ſend forth divers filthy fumes of impatiency and diſcontent and pride, and envy, & unbelief, and to hinder our ſubmiſſion to God; for if the heart be oppreſt, it cannot ſo ſubmit & be quiet, as becometh. *It gives occaſion to corruption and the Devil.*

This is of uſe by way of *Information* to ſuch as are not beleevers, and are prejudiced againſt the way of *faith* and *holineſs*, with this, that its a ſad ſtate, and they muſt for ever bid adieu to all mirth, when once they imbrace that way: *Of Information to them that judge the way of faith a ſad ſtate.*

Now, I confeſs that many beleevers give too great an occaſion and confirmation to this cavil, and it is all aggravation of their folly in ſuch

such perplexities, that they strengthen the ill opinion of the way of faith which the world hath; but let all unbelievers and unholy ones know, that the way of faith and holiness is the only state of joy and quietness, and that in it only is the heart armed against all sorrow and fears; yea it is contrary to it and a sin for any in it to be oppressed or perplext with sin or sorrow, or fear whatever; whereas it is a duty for unbelievers and unholy ones to *mourn and cry*, as *Jam.* 5. 1. and it is their *madness* and folly to laugh and be merry, *Eccles.* 2. 2.

Faith at first sads more than any thing.

Indeed faith at first, sads the heart more than any thing, because it sees in the spirit of bondage, and presents the reality of sins evil and Gods wrath; but it heals again the wound, and gives solid and everlasting grounds of peace and joy, and the *spirit of bondage* never returns again, *Rom.* 8. 15. Sometimes they may fall into trouble by Satan and their own unbelieving spirits, but it is a groundless trouble and but a dream of bondage;

ruth by the Spirit of God, they no-
ver are again led into bondage;
ut know now the unholy unbeliever is
ever a childe of sorrow and fears
though he be for a while senseless of
s as a stone which lyes up in the
bladder, though it be not felt, yet it
grows, and falls down at last into
the neck of the bladder, and tor-
ments and kills. Sorrow and fear
their duty and their due, and they
shall have it; yea though they are
senseless, yet being unbelievers, they
shall be pricked in the heart, and have
spirit of bondage before they can
be saved, but the believer may and
never be oppressed or per-

plexed. This is especially for Exhortation to true believers, how weak and feeble soever their faith be, that they would not be oppress or perplexed with whatever sin, or fear, or sorrow, or change may befall them; nor give way to false and groundless fears and jealousies to the unbelievers: I acknowledge that God may leave believers to greater falls and sins (for the matter of them) than many unbelievers

For Exhortation, not to be perplexed with fear or trouble or any change or misery.

God may leave beleevers to greater falls and sins (for the matter of them) than many unbeleevers; Yet with great difference.

leevers (though yet there is a great difference; the one sinning with his whole heart, and the other having a *seed in him* which sins not 1 *Joh.* 3. and serving Christ *with his minde*; and sin, but *with his flesh* Rom. 7. 25.) Yea I say for the outward bulk of sin, a beleever may have as great, and greater than some unbeleever. As *Davids* pride in numbring his people against counsel, and in adultery and murder, were as great and greater than *Sauls* not staying till *Samuel* came and sparing some *Amalekites*, for which God rent the Kingdome from him: Yet beleevers should not bee perplext with any sins.

Godly sorrow becometh beleevers: Yet they are not to be perplext or troubled with any sin, changes or loss, or imaginary losses.

Godly sorrow becomes them, and till they have it God will not own them; but so to be perplext, as is before described they ought not to be: So, neither with any change or loss, which God brings upon them, should their hearts be oppresst; for, if not with sin, then much less with losse should they be troubled.

So neither should they trouble

them

themselves with fumnised and imaginary losses, as beleevers for most part do in all their troubles; they either think that to be which is not, or that it is much greater than it is; this is usually the spring of all their excess in grief and fear; thus the Disciples thought, when Christ should go away in body, that all their hope and help was gone; whereas indeed, Christ withdrawing his bodily presence, made way for all their hope and help. Thus *Jacob* thought when *Joseph* was lost, that he was dead, whereas in that his absence God prepared greater good to *Jacob* by *Joseph*, than he ever else could have had, and more advantage to *Joseph*. Beleevers judge Gods dispensation by sense and carnal reason, and not by faith; and God carries things in contraries; and usually lays foundations of greatest good and comfort in greatest appearances of the contrary (as we shall see hereafter) therefore they fear what they needed not, and grieve for what is not, and trouble themselves

selves with mistakes; and so eat both
passions to swelling to inordinate duty
and overflow the heart: Now thou
An inforcing the Exhortation. exhort believers not to do this, but to take heed of perplexing was
feats and griefs, and of tearing and much
grieving on their own fantasies great
and dreams, and mistakes, taking so, v
things for that which they are not then
or for much worse than they can his ou
with them; this is a *drunkenness* wher
Passions increase your darkness com
minde, and your darkness your
minde increaseth your passions: and much
whilst by these inordinacies your char
souls are darkned, *Satan, the prince* e tr
of darkness gets in, and captivates T
you miserably: Wherefore con- he T
der that this charge, *not to be troubled* T
in heart, was given by Christs own Th
mouth, and that not only to the eleir
ven believing Disciples, but which
them *to all that shall believe through* sit
their word, (as his prayer was, Joh. equb
17.20.) and it was given to them follow
When he was near his death, and
pressed with large arguments and ef
exhortations, throughout the ove
Chapter and the next; which argu-
both

both the great consequence of this duty, and Christs desire that ye should observe it, in that he spent so much time about it, when he was at point of *death*, and had so much to do himself, and also the great love of Christ, who would so vehemently minde our quiet then, when he was entring upon his own horrid *Passion*: Had Christ when he was about to dye for you, commanded you an hard thing, would you not have done it? how much more, when so earnestly he chargeth you, *not to let your hearts be troubled* whatever befalls you?

The second part of the Text is, The means to fence beleevers hearts against Trouble, which are partly implied, and partly expressed.

Thus much for the first part of the Text, The duty exhorted unto.

The second part of the Text is, The Means by which he fenceth their hearts against this trouble, which are partly implied in these first words, *Let not your hearts be troubled*, and partly exppest in the following words.

1 Means *implied*, *is that beleevers put themselves under the Command.*

First *Mean* which is implied in these words, *Let not your hearts be troubled*, is, that *beleevers* put themselves under the Command, and

set

ſee it before them, and labour wi
themſelves to keep from the tro
ble of heart forbid: So muc
Chriſt implies when he layes t
Command before them, ſayin
be not troubled.

Gods Commands are operative.

Gods words are *operative* as we
as *imperative*, they carry a pow
to do that which they comman
beleevers, as in the Creation, *L*
there be light, and there was ligh
and though it is God which help
yet he will have *beleevers* beſt
themſelves; he helps in and by the
putting forth themſelves. [*Up a*
be doing, and the Lord will be w
you] for beleevers have an unde
ſtanding and a will, and a princip
of grace, which God will have im
proved, that none of his gifts m
be in vain; and in the uſe of the
he comes in, he is the *Creator*, a
applies himſelf to every creatu
according to its nature, ſo as to im
prove, and not to deſtroy it.

Wherefore he helps reaſonab
creatures in and by their uſe
reaſon and will, and Grace by t
exerciſe of Grace; wherefore h
leev

Beevers muſt beſtir themſelves to keep off, and get off *trouble* of heart: Ye muſt not, as ſome in an Ague, who when the fit is coming, run to the fire, drink, ſtretch themſelves, and help on the fit; but ye muſt ſhake off ſloth, and ſtrive againſt it; truſt not to your own endeavours, but yet endeavour: Conſider, and provoke your ſelves.

Affections of fear and grief, are as winds to a ſhip, which a well-ordered judgement ſhould raiſe and lay, and manage as is beſt; ye muſt therefore, as *Pſ. l.42. 5.* conſider the reaſon why ye are troubled (this is to finde out the cauſe of the diſeaſe) and then ye muſt conſider *the reaſons* againſt the trouble (this is to finde out the remedy of the diſeaſe) and then ye muſt provoke your heart to uſe the remedy, and quit the paſſions.

Second *Means*, which is alſo implied (in the latter part of the firſt verſe, and in the following verſes) being indeed, the general ſcope and ſumme of them all, *is to gather*

2 Means implied, *Is to gather up grounds of comfort.*

up and present to our judgement grounds of comfort, which are stron-ger than the grounds of our prese-trouble: For it is comfort that the only Antidote against trouble joy may be without trouble, as wall about a City, though the be no enemy; but comfort (suppor-th and guards against trouble, a Bulwark doth against an enemy

Comfort by the Holy Ghost immediately, What.

Now nothing can comfort th heart, but it is either through a sen by a presence; as when the husban present comforts the wife who is i some trouble: Now thus to com-fort beleevers, is the immedia-work of the *Holy Ghost*, and h-presence, it is not any work of th-beleever.

Comfort discoursive: What.

Or else the heart is comforte-*discoursively*, when such stron things are presented by the unde-standing as weaken, and exceed th-causes of trouble: As when th-wife is comforted by consideri-her husbands love, his promise faithfulness, ability to right her, &c though now absent from he-

Partly the holy Ghosts work.

Now this is partly the *Holy Ghost* work

work, whilst he irradiates and enlightens the grounds of comfort, & assists us in acting on them, yea and sometimes puts fresh grounds before us: And partly it is our work, whilst we use our memory and judgement and will to consider of them: For as in raising, so in suppressing passions, we must use our faculties, to present grounds stronger than those of our passions, and so to comfort the heart, and allay the passion. *Partly ours*

Thus Christ lays before his Disciples, divers grounds of stronger comfort, than they had any of *Trouble*; as *Himself* (*Believe*, saith he, *in me*) that is, in his person, merits, &c. *vers.* 1. So the end of his going away which was for their good, *vers.* 2, 3. So their knowledge of all this; that he put them not on blind hopes, but on what they knew, and knew to be so, *vers.* 4. Wherefore ye are but miserable comforters, like brooks of water dried up by drought, or frost, to thirsty passengers, if so be ye present not grounds of comfort, and

those stronger than grounds
trouble be: but muster toget
the scattered grounds of comf
in Scripture and experience, esp
cially such as are most *proper* to t
trouble ye conflict with, and l
them before you, and consid
them: This is a means not to
troubled.

And thus much for those mea
which are implied in the Text.

3 Means *expresst*, *Is to beleeve in Christ, as in God.*

Third *Means* which is expresse
in the Text, *Is to beleeve in Jes*
Christ, which is illustrated by
antecedent and prepatative, *th*
beleeving in God, this is expres
the Text, wherefore we will in
on it more largely, and first e
plain its meaning: Ye do *belee*
in God (the Indicative mood) a
do *ye beleeve in me* (for the wo
may be Indicative, or Imperati
for if it were both Imperative,
would repeat the word (*belee*
but once, and so if both were Imp
rative; and it is an *Hebraisme*,
the first part a particle of simi
tude is understood, as *ye beleeve*
the *Father* so do it in *me*, as *vers.*

To explain it.

I liv

live, and ye shall, that is, as I do, ye shall. He directs them to *beleeve* in himself, as they did in God; not so much in respect to himself, as his due, and their duty to him (though it be so) but in respect to them, as a special means and help to them against trouble; as if he should say, *though ye beleeve in God*, and that will help you somewhat against trouble, yet proceed to *beleeve in me* also, for this will help you much more: Now by *beleeving in God*, he means the *Father*, not excluding faith in Christ, as by *beleeving in Christ*, he excludes not faith in God the Father, and Holy Ghost also; but by *beleeving in God the Father*, is meant the faith they had before Christs Incarnation; which is called beleeving in God the *Father*.

Beleeving in God, what.

First, because though they had some knowledge of, and respect to the *Messias*, yet it was so dark, and with such want of distinct knowledge of him, as that it may be counted, as if they had not known *him*, but *God onely*, therefore the

Why meant of faith before the Incarnation.

Disciples hitherto were said to have *asked nothing in his name*, they did not understand so much of him; so their faith was rather in God, than in him. *For how can they beleeve in him of whom they have not heard?*

Secondly, because till Christ did come and finish the work, he was but the *Fathers promise*, and so the faith which looked on him, was grounded onely on God the Father, as much as there was nothing of Christ, but God the Fathers promise; and so it is fitly called, a beleeving in God.

Beleeving in Christ, what.

Now by *beleeving in Christ*, is meant the faith which is since Christs Incarnation, which is called *beleeving in Christ*, both because he is now clearly known in his Person, Natures, Offices, Works, Merits, which all are such as may be beleeved in; as also, and chiefly, because he is come, whom the Father promised; and so now we beleeve not in the Father for him promised, but we beleeve in him whom the Father promised

Before we beleeved in God the Father, who promised a *Redeemer* should come; but now we beleeve in Christ who is come, and hath *redeemed*.

Now these Disciples are directed to beleeve in Christ, not because they had not at all done it yet, for they had faith in Christ before now; but because as yet, their knowledge of, and faith in Christ, was but dark and weak; they had but slender and general knowledge and faith of *him*; wherefore they are directed to increase their knowledge and faith in Christ, as a means to keep them from *trouble* of heart.

So that one notable means to fence the heart against *trouble*, is faith; for though it is reason which by discourse comforts and so cures trouble (as ye heard before) yet it is faith which presents to reason those grounds of comfort; without faith, reason oft cannot see any grounds so strong, as those of trouble, but faith shews them; as that which the eye cannot see, be-

Faith a notable means against trouble, and how.

It presents grounds of comfort.

ing far off, a prospective glass shew plainly; wherefore the *comfort* which *beleevers* had by discourse, it is called *the act of faith*, Heb. 11. 17, 19, 24, 26.

Greater than any of Trouble.

Now faith presents greater things than any of those which trouble us; It presents Gods being our God, his eternal love, his ordering all things for the best, his Kingdome and glory *as ours*, 2 Cor. 4. 16 17, 18. though these things be absent and far off, yet faith makes them present, and nigh (as a prospective glass doth) and it shews them in their life and glory by their own proper colours and shew, and not as in a picture, for it shews them *in a glass*, 2 Cor. 3. 18. in which we see a thing by a presence with, and by its own species and colours, though not directly, but by reflection; whereas in a picture, we see not a thing present, nor its life, nor by its own, but by other colours and species; wherefore as a thing seen in a glass, affects more than seen in a picture; so faith shews the most glorious

with the best view.

things,

things, most gloriously, and so exceeds all grounds of trouble.

Again, faith shews things with more certainty, than any thing else can; reason and sense may be deceived, because grounded on man, and Sathan oft deceives them both: he deceived *Eves* reason in innocency (for she is said, *to be beguiled*) because she fled not to faith; but faith is grounded on God, and so is as sure as God is: wherefore nothing can give such strong grounds of comfort, as faith, and no faith like faith in Jesus Christ; and that for these *Reasons*.

Most certainty.

Faith in Christ gives the strongest grounds of comfort, for divers Reasons.

First, because it gives more boldness towards God, *Eph.* 3. 12. the word translated boldness, signifies an appearing in glorious liberty, lifting up the face, and having liberty of speech, and an undaunted or open and uncovered face, as 2 *Cor.* 3. 18. not only as opposite to *Moses* under the *Law*, whose face was covered, to shew obscurity and hiddenness of his *Ministry*; or opposite to convicted persons, whose faces are covered for shame, but

1 *Because it gives more boldness towards God.*

also it is opposite to that abashment which is in holy *Angels*, Isa. 6. 2, 3. expresst by *covering their faces*, and all this because they have *access* or a *manuduction* by Christ, he leads them by the hand to God, and therefore they come with all boldness, whereas *Adam* was shut out of *Paradise*, and *Israel* at *Sinai* stood afar off, and trembled, but beleevers by Christ come nigh with boldness, and faith in Christ gives this boldness upon these six grounds.

upon six grounds, 1 By it there is nearest to God.

First, It presents them *nearer* to God, in that they by faith are made one with Christ, who is Gods natural Son, and so they come to a nearer Sonship, than is obtained onely by *Adoption* or *Creation*, which the *Angels* have, and *Adam* had in innocency; as a woman married to a *Kings* natural Son, is in a nearer relation, than one onely adopted, because she is one with his natural son, thus *Joh.* 1. 12. *prerogative to be Gods Sons*, by faith in Christ, may be meant, that they have a neater Sonship, than any

that

that are created, or barely adopted (though believers be also adopted and regenerated) because they be one with him who is Gods natural Son: Thus by faith in Christ, we are nearer in relation to God, and so have more boldness, for it is nearness of relation, which gives boldness: A Son is bolder than a servant, and a lawful Son, than a Bastard.

Secondly, faith in Christ, presents God, nearer to them, for it shews them God in their own nature, God whom they may *see, hear, handle*, 1 Joh. 1. 1, 3. And so they may be more familiar and bold: For it is likeness or nearness of nature which makes bold. 2 *By it God is beheld in their own nature.*

Thirdly, by faith in Christ, there is hold laid on Gods *Justice*, as well as on his *Mercy*; God in Christ, is just, and a justifier of the believer, *Rom.* 3. 26. that is, he doth not onely declare his mercy in a free pardon of sin, but he also declares his justice in a full satisfaction for sin: Wherefore as by Christ, believers may plead with his mercy, so 3 *By it there is hold laid on Gods Justice, as well as on his Mercy.*

so they may also with his justice, in that there is not onely a way opened unto mercy, but Christ hath merited, and of justice purchased divine favour, for he hath satisfied the Covenant of works, both in suffering what was due for its transgression, and also in fulfilling of its righteousnes, and all this on their behalf, and for their use, who beleeve in him: So that what ever boldnes an *Angel* that stands can have, or *Adam* could have had, if he had stood righteous, by vertue of Gods Justice, and the Covenant of works, all that boldnes through Christ a beleever hath, because the Covenant of works is in Christ kept by him; and so the Laws righteousnes is fulfilled in us, through Christ, who beleeve and shew our faith, by *walking after the Spirit, and not after the flesh*, Rom. 8.3.4.

He holds God by both hands

In so much that beleevers in Christ may appeal to Gods Justice as well as to his Mercy, and hold God by both hands, having as clear a title to him in Justice, as in

and

and by Mercy, holding their interest in him by vertue of his Justice, and the Covenant of *Works*, as well as by vertue of his Mercy, and the Covenant of *Grace*; for although to beleevers in their own persons, its onely grace and mercy, and justice with a Covenant of works, cannot stand with a Covenant of grace and mercy; yet in a person of another, who undertakes for them, both may concur, he may satisfie justice, and merit mercy, which cannot but give great boldness.

Fourthly, By faith in Christ, there is an *access* with boldness to *Gods holiness*; holiness is the brightness and beauty of God, which dazles the eyes of the bravest creatures, *Isa.6.2,3.* the *Seraphims*, not onely cover their feet, because they are base, being creatures made of nothing, but they cover their faces, even their best excellency, which is their perfect righteousness according to the Covenant of works, compared with Gods glorious Holiness, for therefore he is

4 *By it there is an access to Gods Holiness.*

is thrice called *Holy*, not onely to shew *Trinity of Persons*, but glorionsness of *Holiness*, as *Exod.* 15.11. with which *holiness* their perfect righteousness is abashed, and so they cover it; Wherefore *Job* 4. 18. repeated again, *Job* 15.15. he is said to *put no trust in his Saints or servants*, that is his *holy Angels*, as the next words explain, who are by a figure called the *Heavens*, because they are the inhabitants of the heavens, which *Angels* or heavens inhabitants, he *chargeth with folly, and they are impure in his sight*: Now this cannot be meant of the Devils who fell, both because in Chap. 15.15. he speaks of them in the present Tense, that they now are *his Saints*, and now are *the heavens*, that is inhabitants of heaven, which the Devils now are not: As also because in both Texts, mans baseness is inferred much more, in the following *verses*, which implies that he speaks of such as are better, and less impure than men, which Devils are not: For the conceiving this therefore,

Job 4.18. with 15. 15. explained.

consider that although God hath tyed himself by a Covenant of works, to accept of, and reward, such a righteousness, as shall fully answer that Covenant, which righteousness is found in *Angels*, and they are accepted and rewarded in justice, according to the compact betwixt God and them; so that, not in justice, or displeasure, doth God finde them impure, or charge them with folly; yet the Holiness of God which is an Attribute by which God separates himself from every thing else, and is devoted to himself, to seek himself, and love himself above all (for holiness is a separation from all other things with a dedication to some one thing) this Holiness of God was not satisfied in the righteousness of the Covenant of works, which was in *Angels*, but desired an higher righteousness, even such an one, which might be Gods own righteousness, a righteousness done by one that should be God, as well as a creature, that so a meer creature should not boast, but God might

For the conceiving of what is considered.

What Holiness in God is.

Which was not satisfied in Angels.

might have the glory, and be the worker of that righteousness, and so it might taste full to his palate in as much as himself was in it, the worker of it in a created nature joyned to the God-head, which is in Jesus Christ.

But is in Christ.

Now compared with this, the righteousnes of *Angels* is impure and *folly*; though to justice, through a Covenant of works it is satisfactory, in so much as they may be justified by it, and yet God behold it as a low & poor thing in comparison of what Christs righteousnes is; which Holiness of God; they considering, they also are ashamed of their righteousnes, and *cover their faces*. But now by faith in Christ we partaking of Christs righteousnes, which is Gods, and so doth fully reach, and answer his holiness, as well as justice, we come into his presence with *faces uncovered*, or undanted, as ye had before the words expounded, *Eph.* 3.12. and 2 *Cor.* 3.18. not onely in regard of a just, but though he be an holy God, open face; not one

ly expreſſing the remove of ob-
ſcurity and ſhame, but alſo of that
baſhment in *Angels*, for we have
Chriſts righteouſneſs which is bet-
ter than *Angels*, and gives boldneſs
with Gods *Holineſs*, as well as with
his *Juſtice*: The full conformity
to the Law, and the abſence of all
ſin, gives boldneſs with Gods *Ju-
ſtice*, by vertue of the Covenant of
works, which Angels have, and
beleevers alſo have it by Chriſt his
righteouſneſs; but there muſt be a
righteouſneſs of Gods own work-
ng, in which he himſelf only is,
which muſt give boldneſs with
Gods Holineſs, which the Angels
have not, but beleevers have in and
by Chriſt his righteouſneſs, which
cannot but give the greateſt bold-
neſs.

Fifthly, By faith in Chriſt, there
are raiſed unlimited expectations
from God; for whilſt that God is
ſet before us, married to our na-
ture, and in our nature, working
righteouſneſs, making atone-
ment for ſin, meriting bleſſedneſs
for us, what may we not expect

5 *By it there is unlimited expectation from God.*

what

what sins are too great to be par
doned? what blessednes, or lo
so high, as may not be conveye
to us?

6 By it there is set up a Mediator.

Lastly, By faith in Christ, there is set up for us, a middle one, a *Mediator between God and us*, wh equally partakes of Gods natur and ours, and so is equally int ressed in both; whence cann but arise much boldnes, for be twixt God and us, there is suc infinite distance as that, although there were no breach, yet ther could not be such boldnes and fre access, as now is by one who is middle person between both, there fore it is not a marvel, that Popi faith yeelds so little feeling an comfort, since they make so litt use of Christ.

2 Reason because faith in Christ joyns the soul to Christ, the fountain of all comfort.

Thus in these six respects, fait in Christ gives great boldnes to wards God, and so the strongest grounds of comfort, which is the first reason.

Secondly, Because faith in Christ unites and joyns the soul immediately to the spring and fountain

of all comfort; for faith empties a man of himself, and takes him off from every thing in the world, and joyns him unto, and makes him one with Jesus Christ: Faith not so much gives an union with the promises and word of God, as with the Son of God, Jesus Christ; wherefore *believing* is called a *receiving him*, Joh. 1, 12. and they are said to be *rooted and built up in him, stablished in the faith*, Col. 2. 7. It is a mistake to think that faith layes hold on, or joyns to, the word or promise immediately and first, for there is no promise which pertains to any, untill they are one with Christ, as appears by this, that all the promises are Christs, even his own, and his alone in the first place; all the treasury was on him onely bestowed by the Father, Gal. 3. 16. not to *many seeds*, but to *one, and that was Christ onely*; as to *Abraham* onely, and so to *David* onely were the promises made; therefore it is said of *Abraham*, that he had *received the promises*, Heb. 11. 17. he, and he onely; and the

Not first on the promises.

All promises made in Christ.

sure

ſure *Mercies* are called *Davids*, even ſo are all the promiſes Chriſt onely, who was repreſented in thoſe men whom God ſingled out to make the promiſes unto; and therefore Chriſt is the *Teſtator*, who dyes, by his death to ratifie and make good the promiſes, *Heb.*9. 16,17. which implies that the promiſes were his proper poſſeſſion, in which he onely was ſeized and inſtated, or elſe he needed not have dyed to confirm the bequeathment of them to others; and therefore alſo, he is called the *Covenant of God* with beleevers, *Iſa.* 49.8. becauſe not only his *perſon* was the main of the Covenant (in as much as it is a Covenant of *Perſons*, as well as of *Graces*) but alſo becauſe all the promiſes of the Covenant, are *his*, and in *him*, and through *him* onely to be conveyed to beleevers; even as all the promiſes were intailed to *Iſaac*, and put in him, *Heb.*11.18. and therefore it is, that the ſumme of all promiſes, even that of eternal life, is ſaid to be *made before the world began*,

Before the world began.

gan, Tit. 1. 2. that is before all time, and so from everlasting; for whatever was before all time, must be eternal, and without beginning.

Now, this is not called a purpose, for that one may take up in himself, without another, but a promise, which ever supposeth another distinct person; which was the second person in *Trinity*, to whom the Father promised, that he becoming *incarnate*, should inherit such and such things; and though his *incarnation* through which he was to inherit all, were not in act from everlasting, yet in as much as his *person* was, which was to be *incarnate*; the promise might be made to him, but could not be made to any creature, in as much as it was not a person subsisting from eternity: but now, though the promises be all his, and made onely to him in the first place and rank, yet through and by him, they descend also to others, so that though they be onely to him in the first place, yet they are not onely for him; as the promises

Yet to beleevers also but in him.

miſes to *Abraham* and *David* were not onely for them, but for them and their ſeed; and the promiſes which *Iſaac* was endowed with, and were onely in him, were not onely for him, but for him and his ſeed; but yet they were their ſeeds by deſcent.

And in the ſecond place, even ſo, the promiſes are not onely for Chriſt, but for him, and *his*, namely all the *Elect*, whom God choſe in *him*, and gave to *him* to be his off-ſpring and Spouſe, and for through and from him to be endowed with all the riches of the promiſes; though God loved, and choſe them all to enjoy the promiſes, yet in Chriſt, and through by, and for him to inherit. *Eph.* 1. 4. he did not chooſe us with him, but *in him*: Wherefore as the *Iſraelites* muſt come to enjoy the promiſes, not by laying hold firſt on them, but by being *firſt born* of *Iſaac*, and having that union of fleſh with him: And as a woman hath right to the mans eſtate, not immediately, but by being firſt made

made one with him; even so must people be first of Christ, married to him, born of him, drawn out of his loyns, which is *by believing* (therefore born of God, and believing, are conjoyned, *Joh.* 1. 12, 13.) before they can lay hold of, or claim title to any promise.

The Covenant of Grace made with Christ, and in him to his seed.

For as the Covenant of Works was made with *Adam*, and in, and through him, with those who came out of him: So the Covenant of Grace is made with Christ (therefore called the *Second Adam*) and in, and through him, with all that come out of him, and by faith are born of him; and it is more necessary to be first made one with Christs person, before we can have claim to the promises, than it was to be one with, and of *Adam*, before we could inherit from him; because the promises of Grace are more confined first to Christs person, and that without the person of the *Elect*, than the Covenant of Works was to *Adams* person, without respect to his off-spring; for *Adam* and his off-spring were

onely

onely considered in a priority of time and order differing: *Adam* before them, but not in different state of dignity, or favour with God; wherefore *Adam* did not more than they did in, and with him; but Christs person is more excellent, and more loved of God, than beleevers, and did more for to enjoy the promises than they; his Person becoming *incarnate*, claiming them as due, and meriting them for the *Elect*; therefore much more must it be, that we must first lay hold on Christs person before we can on any promise, than we need be born in *Adam*, before we can have title to any of his estate.

Pitch faith on Christ first, then on the promises.

So that it is a dangerous error not to pitch by faith on Christ first; and then in the second place on the promises, Christ in his Person, Natures, Works, Merits, must be first laid hold on: Indeed it is true, that faith cannot lay hold on Christ but in, and through a word and promise; therefore my meaning is not to carry you to Christ with

without, or not by the word and promise; for without this, ye never can come to him, but meet with *Satan* as an *Angel* of light: Ye must first close by faith, with such a word and promise in Scripture, as carries and exhibits Christ to you; but you must not first, before through the word and promise ye have closed with Christ by faith, lay hold on, and apply the promises of any good things, as *Heaven*, pardon of *sin*, the *Spirit*, or any *Grace*.

Christ the fountain of joy in 2 Respects.

Thus ye see how faith gives immediate union with Christ himself: Now this Christ, I say, is the onely, and immediate Fountain of all Joy; and that in two Respects:

First, because all promises are in him.

First, because all the promises are *in him* onely, he is that one Yea, out of which do issue all the springs of promises; wherefore in him must be all the springs of joy and comfort: as they are all said to be *in* the Church, because of his presence there, *Psal.* 87. 7. Yea, and the promises are better in him,

and much more strong to comfo
than they are out of him; not on
ly because he is the chief, and b
promise himself: his Person
better than all the promises, b
also,

1 *In the Root.* 1 Because the promises *in h*
are in their root, in him they liv
and so are best in him: As the S
beams in the Sun, and the stre
in the spring are better, and l
more than in themselves, havi
indeed, no being, but in and fr
him.

2 *Eternal.* 2 Because *in him*, they are *Et*
nal, as was before shewed, and h
been promises actually existi
from Everlasting, and so they
in no other respect; and so *ca*
be disannulled by the Law and
which came in, but in time, as
Apostle reasons in a less rega
Gal. 3. 17.

3 *Having their efficacy.* 3 Because *in him* is their effi
cy towards us, they being his
ly, were not sure to us, till he
confirmed the bequeathment
them to us upon his death; for
that supposition were they
queath

queathed to us (as ye heard before.)

4 Because in, and from *Christ*, they are exhibited, administred, and performed to us, as he is their owner and testator, who by his death ratifies them unto us, and makes them surely ours; So he is the Executor and Administrator of them, who dispenseth them to us, *Joh.* 14. 14. He doth it, and therefore he saith *all power*, that is, of administration, and of execution *in heaven and earth, is put into his hands*, therefore the promises; and through him streams forth the most sweet comforts; In which respects, he is the immediate spring of all joy.

4 *In him exhibited to us.*

2 Secondly, he is the immediate spring of all joy; In an higher and greater respect.

2 *In respect that Christ is the seat of that joy which is communicable.*

Because Jesus Christ is the seat and receptacle of that joy which is communicable from God to the creature; what ever comfort or joy God intended to make the creature partaker of, he put it all into Jesus Christ (as the light of the

world is in the Sun) as *in him dwels the fulnes of the God-head bodily* Col. 2.9. So with it dwels in him all the fulnes of joy and comfort for it being all from God, it must be all in him, in whom dwells the *God-heads fulnes*, and thence come to us; as because all our light is from the Sun, who conveyes his light to us, through the air, therefore all the light we have is in the air; as *in Christ are hid all treasures of wisdome and knowledge*, Col. 2.3 so are all treasures of joy and comfort, as he is *the light that enlightens every one*, Joh. 1.4,9. so is he the comfort that comforts every man with any true comfort; God is indeed the first original whence, but Christ is the immediate fountain in which is all joy, *Coloss. 3.3. Our life is hid in God*, but *with Christ*. So that indeed, Christ is not onely the root of all promises, but of better comfort than the promise yeeld; for Christ is nearer to God than the promises are, for he is of his nature, and the off-spring of his person; whereas the promise

Christ the immediate fountain of all joy.

are the issue of his minde, and will, *He is the expres's image of the Fathers Person*, whereas the promises are but the expression of his purpose: wherfore faith joyning the soul immediately to Christ, must needs greatly strengthen against trouble, in that it derives the sweetest, strongest, and most pure comforts.

Thus much for the *second Reason*.

Thirdly, Faith in Christ, is such a special *antidote* against trouble, because it brings the *Holy Ghost* into the heart, in that it joyns the soul to Christ, as to an *head*, or *root*, whose Spirit the Holy Ghost is: and so conveyes him into them, as the ingrafting an imp or sience into a stock, derives the sap of that stock into the sience, *Gal.3.14*. Now the Holy Ghost gives strength to the soul, as banks do to water, which of it self is weak, and yeelds, and falls asunder, but strengthened with banks, becomes strong, and mighty: Therefore *Eph.3.16*. he begs *their strengthening by the Spirit*, not onely in the

3 *Reason, because faith in Christ, brings the holy Ghost.*

which strengthens the soul.

natural spirit, but in the *inner man* the regenerate spirit needs strengthening from the Holy Ghost; i that it also is a creature, yea, an besides, of over and above; th Holy Ghost sometimes vouchsaf such a presence and real sense o himself, and of the things of Jes Christ, as fills the heart with glo rious and inexpressible joy (as th Sun doth a room with light whe it ariseth) which is a joy, very di tering from, and better than th which faith gives (of which w spake before) being a glimpse an first fruits of heaven, a presence God, whereby the heart is lifted above the reach of any fears grief, which so bore up the Apostl in all their sufferings, as in t *Acts*.

Thus faith in christ gives, &c.

Thus Faith in Christ, upon the grounds, gives stronger comfo than any thing else can do; a faith in Christ, doth it more th faith in God; that is, faith in Chr as come in the *flesh*, yeelds strong comfort, than faith in God pr mising Christ, because throu

Chr

hrist come, is that actually one, which is the meritorious ufe and ground of conveyance f all communion with God, and omfort from him: Wherefore ore muſt be conveyed, than hen this was but to be done, and n the promiſe, therefore now, od diſpenſeth more of the *Spi-t*, and gives clearer *Revelations* of hriſt, than ever he did before.

So that, as it is ſaid of the *Gentiles*, at their converſion was an *hidden yſtery* before, though it yet was nown darkly: Even ſo the *my-ery* of Chriſt his *Perſon, Righte-uſneſs, Merits, &c.* was not known efore his coming, in compariſon f what it now is, nor the *privi-dges* by him; wherefore there ould not be ſo much comfort then, s now may be.

Chriſt in the *fleſh* (come) is cal-ed Gods Arm, *Iſa.* 53. 1. becauſe thereby ſtrengthneth himſelf to ive us more grounds of comfort, nd ſtrengthneth our hearts to ake more comfort than ever any efore Chriſts coming could have;

therefore the Ark (which did ty
pifie Christ) is called the *Ark*
Gods strength, Psal. 78. 61. a
132. 8.

It troubles
fly to Christ

Wherefore, when ever troub
assail you that are beleevers, fl
presently to Christ, even to him
the word and promise, which ho
him forth in his Person, Natur
Works, Offices, & lean thereon: a
fly not first, or only to the particul
promises of good things; to the
in the second place, go by faith, b
to Christ in the first place.

To pitch faith on God, and t
promises, is so to do as they did th
were *Jews*, before Christs comin
but to pitch your faith on Chri
is the Christian way: It is fol
and unkindness, since God ha
given us his *Son* to lean *first* o

Else you
sleight him
and Gods
mercy in
giving him.

and his word in the *second* plac
which they had not of old, that y
we do it not; ye do sleight hi
and Gods mercy in giving hi
if you do not pitch your faith
him: Indeed before Christ cam
faith was to be pitcht on God a
his promise of Christ, but no

Chri

Christ is come, ye must pitch your faith on Christ himself, and then on particular promises; wherefore the *New Testament* makes Christ the *object* of our faith, and this indeed is to honour the *Son*, as ye did the *Father*, Joh. 5. 23. that whereas before Christ his coming, the *Father* was *beleeved in*; now the *Son* should be *beleeved in*, and therefore it is that beleevers are so heart-eaten, and heart-broken with troubles, because they flye not presently by faith to Christ; and why, though they put forth in particular promises, they oft get no stay, because they trust not in the promises in the second place, in, from, and through Christ. Now because faith in Christ, is so prime a means of help against all troubles; I will give you some directions how to use and improve your faith in Christ, so as it may preserve your hearts from trouble.

Directions how to use & improve faith.

First, Set before you the *object* of your faith, namely *Christ and the promises*; rest not content with your knowledge of them, or that

1 *Set before you the object of faith.*

you have looked on them hereto-
fore, but when ye are freshly as-
saulted with trouble, set them a-
fresh before you again, Christ in
his Person, Natures, Offices and
Works; and if you can finde out
particular promises for your preſent
particular case (for particulars be-
help, and come most home; and
since God hath condescended to
speak to *particulars*, we should al-
so look into them, and finde them
out; but if you cannot finde out
particular promises for your case
then set the *general promises* before
you, as *Heb.* 11.13.) see them, look
on them, and gain your hearts to
be perswaded of them, that is of
the reality and truth of them, and
then imbrace them, that is, relye
on them as yours: I say, put forth
all these acts afresh, as ye have fresh
occasions; for faith is to be from
faith to faith, Rom. 1.17. and be-
leeving in Christ is called *eating*
and drinking, Joh. 6. because it is to
be renewed, as strength decayes,
or new strength is required: new
and fresh viewings and acting up-

on those objects, gives new and fresh vigor. *This gives fresh vigor*

Secondly, Make your reason and discourse, work upon those objects which your faith sets before you, even as when an object is before the eye, the soul rests not in viewing it, but the phansie and understanding work upon it, and about it, and deduceth, and draws divers conclusions from it; even so when Christ and the promises are by faith, set before you, ye must use reason and discourse to infer and draw thence such forces of conclusions, as may arm the heart against the assaults of troubles, or else ye are like a City which hath Armies in her, and looks on them, but not drawing them forth, and marshalling of them, they do not defend her against the enemies assaults; there is a fight by faith and of faith, which we must make through our own reasonings and discourse, whereby to withstand fears and griefs, which beleevers not doing, they are foyled, though they have faith; this is an hard work

2 *Make reason work on those objects.*

want of it a cause of being foyled.

work to our ſlothful hearts, w
are loath to take pains by diſcour-
ſing and inferring from the prin-
ciples which faith layes before u
it is as the digging for the gold
after the Mine is ſhewed to us, an
we are abuſed by *Satan*, who per-
ſwades us that our faith is to wor
without labour of reaſon and diſ-
courſe which it is not, for then i
ſhould not work ſuitable to a rea-
ſonable creature; indeed the work i
attributed to faith, *Heb.* 11. 17, 19
becauſe faith layes down the prin-
ciples, and guides reaſon in diſ-
courſe; yet faith works and im-
proves its work by reaſon and diſ-
courſe, yea much of the Scripture
eſpecially the argumentative part
is deductions and concluſions
drawn from other Scripture, a
Heb. 12. 27. and oft in that *Epiſtle*
So that ye can never make uſe o
your faith in Christ, and the pro-
miſes to comfort you against
troubles, except by reaſon and diſ-
courſe, ye draw concluſions from
it; as water cannot ſerve you
except by buckets yee draw.

Faith works diſcourſively.

out of the deep wells, *Isa.*12.3.

Ye must use your reason by way of Syllogisme, as *Rom.*6.11. If we be united to Christ, and have communion with him *in his death and resurrection*, then *are we dead to sin, and alive to God*; but we have union with Christ, and partake with him in his death and resurrection; therefore *we are dead to sin, and alive to God through him*: This reasoning by Syllogisme, and drawing out a conclusion, is that which the Apostle means, by *reckoning themselves*; and so *Rom.*8.18. *use reason by way of Syllogisme.*

Thus did *Abraham*, Rom.4.19. to 22. compared with *Heb.*11.17, 18,19. his trial was not onely in this, that he must kill his own only Son whom he loved; but his *Isaac*, that is, him in whom, and to whom all the promises were entailed, and so he must cut off his hope, wherefore he is said *to hope against hope*, Rom.4.18. and *Heb.* 11.17,18. he that received the promises offered up him of whom it was said, That in *Isaac shall thy seed be blessed*; so that it was not so much *instances.*

much the losing an onely Son, for he might have more Sons; but the strait was this, That if he killed this Son, he cut off all his hopes and promises, in that they were all intayled to that Son; so that, that Son must be, or else the promises could not be: For *Abrahams* faith did not conflict so much with his natural affection; for then he had no word to foot his faith on, for the raising him up again; but he should have set his faith on this only, that God was able to give him another Son; but he conflicted with the ground of his faith and hope shaken now in this trial, his faith was tried, and his hope of all the promises, and of eternal life; and not so much his love to an only Son, in that he must be killed, in whom living and begetting children, all the promises were to be fulfilled; and therefore he by reason considers Gods power, that he could raise *that very Son Isaac* up again, and this helpt him, for he thus reasoned, *Isaac* must live, or I can have no promise performed now

now if I slay him, God can raise him up again, and so I shall not lose my hopes, though I kill him.

This is the wisdome of a beleever, to draw forth out of God, Christ, and the promises such particular conclusions as overthrows that particular reasoning which causeth fear or grief, or else ye cure not the heart: It was this fear of losing the promises, which assaulted *Abraham*, wherefore he did not draw conclusions of Gods giving him another Son but the *same Son*, and so overthrew the assault: Thus then reason by faith, and use discourse, ye are ready to consider and use reason, to make ye waver, by considering what flesh and blood suggest, but that ye should not, *Rom.* 4. 19. but consider Christ, and the promises, and draw thence what particularly opposeth your present trouble.

This is wisdome.

The contrary is folly.

Thus *Martha* did not about *Lazarus* his resurrection; she by faith considered that he should be raised at the last day, but considered

ed not that Christ, who was th
Resurrection could raise hi
then; wherefore she was not com
forted.

But let us learn wisely to im
prove our reason, to draw fro
Christ and the promises such co
clusions as are directly opposite t
the grounds of our present trou
ble, and take pains to draw i
comfort, and not sit still, or lye
the *sluggard*, and say, *A Lion
in the way*: This is indeed a la
bour, but it quits cost; and ho
can we better use our reason?

It is brutish to sink under a pr
sence or appearance: A reasonab
creature should consider and in
fer, and draw in conclusions whic
may support; yea and we may us
our wit in deducing things to e
courage us, as that woman di
Mark 7.27,28. from Christs ca
ling her a *Dog*, wittily drew a
Argument to inforce him t
regard her. Now because this
a work of our own, wee mu
bee advised with these two Cau
tions.

First

First, that it must not be a sud- Caution 1.
den transient work, when ye set 1 Dwell
the objects of faith before you (as on it.
the first direction was) ye must not glance on them and away; but stay and dwell on them for some while: As a plaister must abide on, and a potion abide in a while, or it will not work: And when ye discourse, and draw conclusions, it must not be sudden and away, but yee must stay on these things till they be soaked down into your heart, and strengthen it, as the passions of fear and grief be in the heart, as the Bee abides on that flower whence it sucks honey: Wherefore yee must dwell on the things till ye finde your hearts warmed with them, or *bubling*, as the word signifies, which is translated *indicting*, Psal. 45. 1. alluding to the *Frying-pan-offering*, which bubled up with the heat of the fire, which fire indeed is the *Holy Ghost*, who will not rise up into your heart, if ye stay not for him a while, as the fire doth not into the frying-pan, if it bee not held

held some time over it: Th
therefore is one Caution, that y
stay so long on these things, till
finde fire come into your heart.

2 Trust not in your selves.

Second Caution is this, th
though ye use your selves, and p
forth your own reason; yet that y
trust not in your selves and reaso
but that in the whole work ye ex
pect nothing from your ow
work, but being emptied of a
sufficiency or fitness in your selv
ye do wholly and onely expect th
fruit from the *Holy Ghost* his a
sistance, as he is the *Spirit* of Chris
pertaining to you as united t
Christ by faith: The failing i
some of this, is the reason why be
leevers do consider, and discour
on the objects of faith, and y
have no help or strength com
thence: Wherefore be careful,

Failing in some of this, a cause of not having help.

Wherefore

1 Know the Spirit must assist.

1 Not to lean on your ow
spirit, memory, wit, no nor on you
grace; but know that ye must have
2 *fresh influence* from the *Spirit*
and his *assistance*: As your faith
cannot act it self, for natural thing
cannot work without a fresh con-

currence

currence of God (*in him we move*) Wherefore his suspending, and not assisting the fire, caused it not to burn the *three Children*, though he put no impediment in its way.

And though *grace* be stronger than *nature*, yet it cannot act, or move it self, without the concurrence and assistance of the *Holy Ghost*; for it comes from Christ, as light from the Sun by an effluxe, *Mal.* 4. 2. which ever supposeth a fresh act to every shining: The grace is in Christ, though it work in us as the light is in the Sun, though it shines on us, 2 *Tim.* 2. 1. Wherefore Christ must by a fresh act put it forth if it work in us; Wherefore all things are said to be done by Jesus *strengthning*, Phil. 4. 13. not onely by strength which he had given, but which he is at the present in a continual giving: Every act of faith requires the power of God a fresh administred, 2 *Thess.* 1. 11. *Fulfil the work of faith with power*, that is, *Gods power*; for one act of faith is to evi-

evidence things, which to do, begs ſtrengthning by might fr the *Spirit*; Eph. 3. 16, 17.

And as the Holy Ghoſt m aſſiſt the grace of faith, before can act; ſo muſt he do ſomew to the objects of faith, before th can work upon faith; as the li muſt ſhine on colours, before t can move the eye, that is, the S rit muſt ſhew them to the ſo which is called *a revealing of th* 1 Cor. 2. 10. 12. not onely at t firſt, but every time that they dr forth faith, he muſt reveal the which is done by giving in co vincingly his own teſtimony thoſe things, which preſents the to the ſoul, as light doth colo to the eye: Wherefore he ſo pray *Eph.* 1. 17, 18. that by the *Spi* they may have *Revelation* to kno the things they *believed, and ho* for: So that without the Spir aid, nothing can be done in b leeving, as in praying, it muſt be the Holy Ghoſt, *Jude* 20. that in his ſtrength and aſſiſtance; alſo muſt it be in beleeving: there

ſo

re he joyns building up, in faith,
d praying, because, without
aying, we cannot make progress
our beleeving.

2 Consider, That the Holy
hoſt aſſiſts, onely as he is Chriſts
pirit, that is ſent from him, and
ctited by him, as he is God and
an, and the head of the Church;
r in no other way or reſpect
th the Holy Ghoſt aſſiſt: Where-
re all that he doth, is ſaid to be
Chriſts, Joh. 16. 14. and it is
lled *Chriſts ſtrengthening*, Phil. 4.
,19. whereas it is the Spirit
hich doth it, *Eph.* 1. 17. and 3. 16.
d if thus he be not conſidered,
is taken under a wrong notion,
d Chriſt is wronged, for he glo-
ies not Chriſt, *Joh.* 16. 14. and
will not aſſiſt. 2 *As Chriſts Spirit.*

3 Ye muſt be careful to conſi-
r that the Holy Ghoſt aſſiſts you
members of Chriſt, by vertue
your union with Chriſt by faith;
how can the ſpirit of the head,
me into one but by its union
ith the head? and how comes
ſap to flow from the root into
the 3 *As members of Chriſt.*

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the branch, but as it is joyned the root? *Eph.* 4. 15, 16. from head, being joyned to it, is fied.

4 Look up to the holy Ghost.

4 And lastly, Ye must be ful, to look up unto the H Ghost to assist you; cast an eye him, as ye do on that, whose you expect; and in the expectat thus of him, must ye set upon work of acting your faith. Th the *second Direction*, how to prove Faith.

3 Direction Get faith to be evident.

Thirdly, get your faith to be vident, adde a reflect act to the rect act of faith; that is, labou know that ye do beleeve, as w as to beleeve: For *Election* be evidenced by *faith*, and a title Christ and all promises, depend on *beleeving*; the *soul* cannot be swaded of its propriety, and terest in God and Christ, and Promises, and so cannot be c forted against troubles, till knows it beleeves: Faith save, but it is evidence of which onely comforts: Wh fore this is one main end of

Evidence of faith comforts.

first *Epistle* of *John*, as is expresst Chap. 5. 13. *These things I have writ to you that believe, that ye may know that ye have eternal life, and believe* (that is, and believe) that ye believe.

This reflecting act whereby we can look on what we do, and consider it, and take comfort in it, is a main excellency of a reasonable creature, by which we excel bruit beasts, and should be exercised by us: Unto the doing whereof, we must labour,

1 To know the act of faith, what it is, and to know that it is not the strength, but the truth of faith, which evidenceth *Election*, Act. 13. 48. *Those ordained to life believed*; some with more, some with less faith, but every degree of it betokened life eternal, and gives title to Christ and happiness, for faith is but an hand or eye, which toucheth, or looks to Christ, that he may work all its works, which a small faith doth as truly, as a strong; wherefore we never finde in Scripture, that Christ rejected any for the

For which 1 *Labour to know the act of faith, what it is.*

the ſmallneſs of their faith.

2 *See if you have done it.* 2 Labour to view your ... hearts, and ſee if you have not ... forth that ſmall act of faith, ... may be ſeen in its ſelf, and its ... act, as well as in its fruits and ... fects (though theſe alſo may, ... muſt be conſidered) where ... *John* puts beleevers much up ... ſigns and fruits of faith, in his ... *Epiſtle*, which was writ to help ... the evidence of faith; & ſomeim ... faith is beſt perceived by its fruit ... yet ſometimes it is beſt ſeen by ... ſelf, and its own act of relying ... Chriſt, and a careful ſearch in ... the heart, whether ſuch an act ... put forth or no, would oft diſco ... it, but neither by it ſelf, nor by ... fruits can it be diſcerned except ... Holy Ghoſt aſſiſt and help us ... perceive it; Therefore,

By its ſelf.

By its fruits.

3 *Labour for the help of the Spirit.* 3 Ye muſt labour for the *help of the Spirit*, who as he only reve ... theſe things to us, 1 *Cor.* 2. 10, ... So he only can reveal them or ſh ... them to be in us: He is the Lo ... *Candle* in the *innermoſt parts* ... *chambers of the belly*, Prov. 20. ...

e in this sense, as well as *ours*, in
at, because he only can shew to us
e grace that is in us? As light
ely can discover to a man the
ings that are in his house: He
ust shine on our faith, and its
uits, before we can have evidence
them; he must give his divine te-
imony to us of them that they are
ght, before we can believe it, as
e must of God and Christ, and the
romises, before we can believe
em; our own spirit, though re-
ewed by grace, cannot witness a-
ne to us, except the Spirit of
od do joyn with it in witness,
om. 8. 16. which is the ground of
ose sayings, *Rom.* 9. 1. when he
as to witness.

Who onely shews us the grace that is in us.

Not our own spirits alone.

But here the *Question* is, Whe-
er in this *co-working* of the *Holy*
host, with our *spirits* to make evi-
ent our *grace*, it is requisite that
should be as clearly known to
the *Holy Ghost*, who warrants
grace, as we know it to be the
n when it shines?

A Question resolved

Indeed in the *immediate* assu-
nce, which is grounded on his

divine testimony alone; it is
tain it must be so, or else it can
give full assurance, & put out o
doubt; but that in this assur
which is *mediate*, & only witnes
with our grace, and shews
to us, that it should be so evid
that it is the *Holy Ghost*, that i
question, if it be not enough
the grace be made so evident
that according to the Scriptu
the heart is confident it is
though it be not most sure that
the *Holy Ghost*, who saith it is
Now that ye may have this wit
of the Spirit, ye must

4 Labour unto all obedience, out of love to Christ,

4. Labour unto all *obedience*
shun every *sin*, and do every
and that out of *love* to Ch
Joh. 14. 21. then will he *man*
himself to you, that is, by his
rit, he will then give you evid
of himself, and of his love to y
and of your interest in him,
happiness by him: General
dience and fruitfulness accom
nied with growth and incre
carries with it much evidence,
much comfort, *John* 15. 8, 9.

Which carries with it much evidence & comfort.

A

And besides, it brings in by way of meetness and preparation, more of the witness and evidence of the Holy Ghost; for though the Holy Ghost be given to believers absolutely, and not with respect to their obedience (on which condition he abode in *Adam* in innocency) yet his manifestations in comfortable evidences are dispensed according to their obedience, growth, and fruitfulness, for such comforts are wages, and respect working; As

The *Apostle* 2 Pet. 1. 5. to 12. exhorts them to a constant diligence to increase graces (therefore he saith *giving all diligence*) because it will make them *fruitful in the knowledge of our Lord Jesus Christ*, ver. 8

The 2 of Pet. 1. 5. to 12. expounded.

That is, in the comfort and evidence of their interest *in Christ*, and happiness *by Christ*; whereas, the want of these things, vers. 9. deprives of assurance, and comfortable evidence; *He that lacks these things, is blinde, &c.* that is, he cannot behold his evidence and assurance; *nor can he see afar off*, that is, he cannot comfort himself

in thoughts of his happiness
come; So neither can he be com
forted by that that is past, *He for
gets that he was purged*; that is, h
loseth the assurance of Justifica
tion (therefore 1 *Joh.* 1. 7. we mu
walk in light, and then *Christs blo
sensibly cleanseth from guil*
whereas else (though he remem
bers that there was such a thing
and so in that sense forgets it not
yet) he cannot be comforted by th
remembrance of it, and therefo
is said *to forget it*, as they are sa
in *Scripture* to forget Gods *Com
mands*, who (though they remem
ber that there are such, yet) are no
ordered by them.

And this *Exhortation* to provid
for their comfort by this means
the Apostle *Peter*, yet inforce
father, vers. 10.

By expressing what it is in i
effect: It is a making sure the
Calling and *Election*, He that give
all *diligence* to adde to *Faith*, *Ver
tue*; and to *Vertue*, *Knowledge*, &c
as was before exhorted to, do
the diligently make his *Calling*

and *Election*; whence will follow, that they shall *never fall*, namely into despairing doubts and questions about their estate; nor into a state of darkness, and loss of comfort, because as he adds *vers.* 11.

By this means they shall have *an abundant entrance ministred to them, into the everlasting Kingdome of Christ*; that is (not meant of a local entrance into *heaven*; For *heaven* is no where called the *Kingdome of Christ*; but the *Fathers Kingdome*; Christ resigns his Kingdome at the last day of this world, 1 *Cor.* 15. 24.) and the opposition, *ver.* 9. shews that it is meant of *assurance*, and a making sure our *Calling* and *Election*.

Wherefore it is thus meant, that by thus doing, ye shall have a filling measure of the joy of *assurance* of your *eternal salvation*; which joy is so vast as ye must enter it, it cannot enter into you, but yet ye shall have an *abundant entrance into it*; whereas if you do not thus, ye shall be debarred entrance into it, which joy of assu-

rance, is the *Kingdome of Christ*, [illegible] *Rom.* 14. 17. called indeed, God's *Kingdome*, that is *Christs* (as the next *verse* shews) given him by God the *Father*, who is also God, as well as his Father.

And this *Kingdome of Christ* though in this world, and resigned at the last day, is yet, as here so oft elsewhere, called Everlasting, in many respects, and here especially in this, because its joy and happiness shall be perfected and swallowed up in the everlasting happiness of heaven: Wherefore though ye cannot ever grow sensibly, yet pursue after growth and fruitfulness, humble your souls under the want of it; give not over, but make it your business to press to it; renew upon a failing your purposes and endeavours after it (this is *Evangelically* to do it) and you shall obtain the evidence and seal of the *Holy Ghost*, the joy whereof, will abundantly strengthen your hearts against all trouble.

why Christs Kingdome called Everlasting.

Evangelical obedience, what.

Thus I have enlarged my self unto the helping of you to improve

love your faith in Christ, so as to keep you from trouble of heart, in which I have been the larger, because *Christ* in the *Text*, makes it a prime remedy. And (to conclude) indeed this remedy against heart-aking, is Christs choysest medicine (he himselfe being the matter of it) and therefore not to prise and practise it, is greatly to sleight Christ himself. *Faith in Christ his choisest medicine against heart-aking, himself being the matter of it, therefore sleighting it not.*

Thus much for the *third Means* to prevent heart-trouble.

Fourth Means is contained in the following *verses*, 2, 3, 4. in the scope and drift of them; namely an unfolding to them the true grounds and reasons (and so the issue and effect) of that change and trouble which was upon them in his departure, whereby he overthrows all the causelesse fears and troubles, which thence, or from ought else, were in their hearts. *4 Means is contained in the 2, 3, 4 verses. An unfolding the true grounds of Christs departure.*

The force and aptnesse of which means, will be best manifested in a *Paraphrase* upon the words, thus, *The words paraphrased.*

My departure from you, need not trouble you on *my behalf*, for *Christ goes to his Father.*

I go away from you to my Father: Neither am I lost, nor forced away by the will, power, or malice of mine enemies, but of mine own accord I go, and for my advantage, so that on *my behalf*, you have cause to joy rather, because I go to my Father, as *Joh.* 14. 28.

So it is no ground of trouble on his behalf.

Neither need ye be troubled on your *own behalfes*; for on your business, and for your good do I with-draw my self; for there are in my Fathers house divers *receptacles* for many such as you are; which *if it were not so, I would have told you ere now*, in as much as my Office (*the faithful Witness*) and my *friendship* to you, bindes me both only to speak nothing but truth, but also to reveal to you all needful truth, and not to suffer you to be misled with false hopes; Yet though there are many rooms in *my Fathers house*, in which ye may inhabit, ye cannot yet possibly get in there, till I have made way; wherefore I said even now to you, that as the *Jews*, so ye cannot come whither I go, *Joh.* 13. 33. But the

Neither on his Disciples behalf, for he goes about their business.

To prepare a place for them.

end

end of my going away from you now, is to make way for you to come into, and have a place in *my Fathers house*: Ye think that my *departure* is for your loss, and ye shall be as young Chicks without the Hen, a prey to your enemies; and that your hope in me shall be frustrated, and that for your unfruitfulness under me, God removes me to punish you; but it is not so.

The ground of my *departure*, is for your great gain; for if I go away to prepare a place for you, then surely *I will come again*, and *receive you*, to fetch you to that place; *If I go*, much more *will I come* for your sakes; ye fear that your sins foredone, and foreseen by me to be done, may keep you from heaven, or my heart from you, and that I shew it by thus leaving you; and that we shall be ever parted; but it is otherwise, *I do go*, and *I will come* in love to you, that *ye and I may be together*, and my *departure* makes way for it, without which (and therefore for present) yee cannot go whither I go.

He will come again and fetch them to that place.

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Which place and it's way they knew, so the more comfort.

Nor is this which I say to you altogether unknowne to you (for it were a slender ground of comfort to discourse wholly on things unknown) but *ye know the place and way I go to*: Indeed, they did not distinctly know (as they object in the next words) but *seminally* and *virtually* they knew it, in that they knew Christ, *who was the Way, the Truth, and the Life*, and had the seeds of the knowledge in them, and wanted not many dayes to the punctual knowledge thereof by the *Holy Ghost* coming on them: Thus our Saviour applied himself to prevent their heart-trouble, by setting before them the true grounds and ends of those things which troubled them; which all were good, and for their profit, and so necessarily must dispel the false and supposed grounds and ends, which raised trouble in their hearts.

This means helps in all troubles; for in all troubles there is ground of comfort, if found out.

And this means is as helpful in all troubles, for there ever are such grounds of all trouble as may quiet and comfort the heart of belee-

vers.

vers, or else this command (*not to be troubled in heart*) were unjust: Wherefore the finding out the grounds which may quiet and comfort, is but the finding out the true real grounds, and so dispelling and overthowing all the grounds that trouble, which must be false, if the other be true.

This means *Joseph* useth with his *brethren*, who had onely viewed the less and inferiour grounds and ends of their sin against *Joseph* in selling him, namely their *pride, revenge, envy, &c.* whence arose perplexing troubles, which he cryes down, *Gen.* 45. 5. to 9. *Be not grieved or angry*, that is, *perplexingly*, (for other grief he allowed them) which to help them to, he shews them other and more chief ends, grounds, authors, effects of that their act, than they considered, namely, *God, for good ends*, who was in the business *more than they*; so that in comparison, *he*, and not *they*, may be said to do it; whereas they onely looking on themselves as authors, and *Joseph* hurt as the end

Cleared by Joseph to his brethren.

end and effect of it, were inordinately troubled.

Every *Change* or *Trouble* which befalls *Believers*, either by *Sin* or *Afflictions*, is like the cloud betwixt the *Israelites* and *Egyptians*; it hath a black and a bright side, God and themselves or the creature in it; now they should not onely behold the black, but also the bright side; which that ye may do, ye must search out the *promises and experiences*; in the one God *saith*, and in the other God *doth*, that which opens the true grounds, ends and effects of all that befalls believers by any Sin or Sorrow.

Also by promises and experiences.

Take one *Promise* instead of many (which also contains an *Experiment*, and so hath *both*) 1 Cor. 10.13. No *tentation*, that is, either by *sin*, or an *affliction*; and rather by *sin* is here meant; for both the *verse* before and after, speaks of sin, and the whole discourse is of sin, and afflictions for sin; and so surely is that meant; *James* 1.12. *Blessed is he that endures tentations*,

1 Cor. 10. 13. *expounded.*

that

that is, by afflictions or sins, as appears by the next *verses*, which prevent an abuse which might arise from that saying, *viz.* Since it is blessed to endure *tentation*, though by *sin*, therefore surely it is God who tempts to sin; which inference shews that the *Apostle* meant *tentation* by *sin*, as well as otherwise; and surely so he means, *James* 1. 2, 3, 4. For there is no *tentation* doth so deject and exercise every grace, as those of sin do in believers: Wherefore to proceed, *No tentation* (saith *Paul*, in the 1 Cor. 10. 13.) *hath taken you, but what is common to man* (or *moderate* as the Margent reads it, but the word in Greek is ἀνθρώπινος *humane*, or after mans *manner*: By man, meaning not all men, but *believing man*; no believer shall be tried with any *sin* or *sorrow*, but what is incident to *believers*, and so is that which may stand with their Grace and Salvation: For it were no consolation to a believer, to tell him he should not be tried as a Devil is, but only as a man may

1 Cor. 10. 13. *expounded.*

be

be tried; and the scope being to encourage them, for as he warns them in the former *ver.* (to the end they might not presume) so he doth here incourage that they might not despair; and this they needed, for they had been far tempted, and fallen to *Idolatry*, whose dreadful *Plagues* he had set before them, yet to keep them from despair, he shews them how that they should not be tempted, but as beleevers; for this would encourage; but to be tempted as a man in general may be, that is, so as to be ruined, doth not encourage, therefore he intends it not so general, as also appears by what follows, that it should be so as to bear it, and escape, which is only the portion of beleevers; and this shall but take them as a *temptation*, that is, to try them, and do them good, and bless them with a reward, as it is more fully, *James* 1. 12. the chief ground and end of it is their benefit.

But they may be over-born, and ruined by it? No, for there is none shall befall them, but what

fitted for beleevers, to do them
good, and not hurt (as the *temp-*
ters do, which take unbeleevers,
Paul and others) and God is in-
aged to it in his *faithfulness*, and
erefore will not permit a stron-
er *tentation* than ye can bear up
nder, and will as certainly order
way for you to escape ruine by
, as he will order to you the *ten-*
tation, with the one he will do the
ther, that is, he will so lay in the
tation, as that it shall carry with
something whereby you may
scape (not the *tentation*, but ruine
the *tentation*) and so get good
y it; for the Greek word ἔκβασιν,
may as well imply an escape with
uccess (as barely an escape) an
lue successful, *Heb.* 13. 7. God
ives in with the *tentation* that
which shall bring about a good
lue, and fruit of it; as the *Phy-*
ian, when he means good by his
ption gives in with it that which
hall do the party good; there-
re it is added, *That ye may be able*
to bear it: Why is not this a need-
ess repetition? Had he not said be-

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before, that they should not
tempted above that they were a
able to bear up under, and endu
Yes, but this is added, as a mo
full explication of his minde;
that he would have it taken n
tice of, that they should not
prest above strength, and so faith
again, or else in that the kno
ledge and sense of Gods maki
way for an escape, doth strength
the heart of them who are temp
to bear it, and not sinke un
it.

Cleared by Instances. This ye see is a full *Prom*
shewing that good onely is inte
ed by all; wherefore I will set b
fore you no more promises, b
shew you a few *Instances* amo
many that are in Scripture.

A Rule of judging them. For the *right judging* where
observe this *Rule*, That whate
is the issue of a trouble, and up
it brought about by God as the e
thereof: That was the chief grou
and reason of Gods bringing
that trouble, for the end of a th
is the ground and moving cause
that whereby it is brought abou

No

Now the Scripture is full of *Instances* of *Sins* and *Sorrows*, which befel believers, the end and issue of all which was their good and gain; therefore in all those *Changes* both by *Sins* and *Sorrows*, Gods chief ground and end of bringing them on, was that good and benefit of theirs.

See it first, in some *Trials*, by *Afflictions*. *Abraham* was sorely tryed, by Gods calling him to offer up *Isaac*, but the end of it was, not the stripping *of him* in whom was all his hope of the *promise*, but the ratifying *twice*, and by an *Oath*, the *Promises* to him: So that instead of losing (as appeared) the *Promises*, he had *them* thereby, more surely than ever, setled on him. *In case of Affliction.* *Instances.* *Abraham.*

Jacob was oft and sorely *tryed*, but the issue of every one, was a further revelation of God, and ratification of the *Covenant* to him. *Jacob.*

Joseph was cast into desperate hazards, when sold by his *brethren*, but the issue of all was his great glory and happiness. *Joseph.*

Job had sharp losses and troubles, *Job.*

but

but the end was the doubling his
state, honour, children, with
length of dayes, and seeing G
with the eye, who had before
heard of him by the ear.

The Elect in Adam. The *Elect* in *Adam* had a gre
change, from incomparable ha
pinesse, to as great a misery, but
brought forth a greater happin
instantly in the *seed of the wo*
than they ever had in *Adam*.

The Church in Elijahs death. The *Church* had a great los
Elijah his untimely taking aw
who might have lived much lo
ger, but it brought forth an *Eli*
on whom his *spirit* was double
who did twice as great, and mar
things for *Israel*.

The imprisonment of John Baptist. *Galilee*, and those *parts*, had
great loss in the sudden imprison
ment of *John Baptist*, whose *M*
nistry was eclipsed, yea extinguis
ed before he had preached a ye
(for he was but six months eld
and so began to preach but
months before *Christ*, and w
quickly after *Christs* preaching in
prisoned) but *Christ* instantly ca
upon his imprisonment, and dwe
and

ad preached in all those *places* here *John* had; *Johns going* made ay for *Christs coming*, as the set- ng of the day Star doth for the uns rising, *Matth.* 4. 12, 13. *Zeb- lon*, *Naphthaly*, and those *Sea oasts*, had the first Captivity of *Israel*, 2 King. 15. 29. and this ved a way for their having first e *Gospel preached* to them by hn and *Christ*, *Matth.* 4. 12. to

Again, *Christ* was taken away his *bodily presence* from his *Dis- ples*, and that made way for his *virtual presence*, which was much ter to them. *Christ his death.*

The *Witnesses slain* shall be raised ain to more glory and power to e Churches than ever, *Rev.* 11. 11, 12. Sometime God takes a- y, and gives *again*, as *Joseph* to *cob*; *David* wives and goods at *iglag*, and so they are enjoyed ore sweetly than ever: Some- e God strips of all comforts to a comfort *himself*, 2 Tim. 4. 17. for he will never leave his ople *Orphans* (as the word in *The slaying the wit- nesses.*

Greek

Greek, is) *Joh.*14.18. *he will c*
to them.

In case of Sin. And as the *Changes* by *Af*
ons; So *they* which come on be
vers in *Sin*, are for their good.

Instances. The *Elect* committed a gre
sin in *Adam*, and that brought
In Adam. *Christs Righteousnes and Life*
ternal, of which *Adam* in *sin*
was a *type* or *figure*, Rom.5.12,
15,16,&c.

Josephs brethren. *Josephs* brethrens *sin* in sell
Joseph, brought about the sav
them, and all their Families fr
Famine.

David. *Davids* great *sin* of killing
riah (because he had defiled
wife) and marrying *her*, brou
him that *Solomon*, whom God h
long before promised by name
succeed him, and build the Tem
1 *Chron.*22.7. to the 11 *verse*.
that great *sin of numbring the peo*
gave him to know the very p
where the *Temple* should be bu
which he so longed after; as
pears by comparing, 1 *Chron.*
18. to the Chapters end, and
22.1,2. with the 2 of *Chron.*3.1

Hezekiah came by his *sin* to be humbled, and to know all that was in his heart, 2 *Chron.* 32. 31. *Hezekiah.*

And the *Jews* were saved by their killing *Christ*. *Christs murder.*

I confess that *Sins* make way for *Afflictions* (as all the former instances shew) but the *Afflictions* are but subordinate, and means to those great *ends of good*, which *God* by their *sins* aimes at, and brings about: And the greater the *Changes* have been, the greater *good* hath been brought to them, as all the former *Instances* do shew; therefore the general and chief *end* of all that Discipline of *Israel*, for many years by *Afflictions* and *Sins*, is said to be to *try* and *humble*, and do them *good* at last, as *Deut.* 8. 2, 3, 14, 15, 16. Yea the *sins* of *damned* men, who have been near *believers*, and so may seem to hurt them, do tend to *their good*, as *Judas* his *Treason* against *Christ*, served to prove to the *Disciples* that *Christ* was he, who was *promised*, and so might confirm their *faith* in him, Joh. 13. 18.

Now

The reason whence all sins, and Afflictions tends to Believers good, is from their Rise, being fourfold.

Now the *Reason* of all this, the *Rise* and *Root* whence all C[hanges] by *Sins* or *Sorrows* arise u[nto] *Believers*; which is *fourfold*.

First, It is from *God*. *Second*[ly] is from *God*, through a *powerful* [de]*cree*. *Thirdly*, It is from *God*, thro[ugh] a *Decree everlasting*. *Fourthly*, [it] from *God*, through a *Covenant* [of] *Grace*; wherefore it all must n[eed]s only to *their good*.

1 They all come from God.

First, All *Changes* by *Sins* [and] *Sorrows* come upon *Believers* fr[om] *God* and *his hand*; I say all *A*[f]*flictions* come upon *them* fr[om] *God*: This is easily and gener[ally] granted, according to the dri[ft] *Scripture*, to raise us up to see [and] *Afflictions* acknowledge Gods hand in ev[ery] *Affliction*, as *Amos* 3.6. *Job* [1.] what ever instruments thereof h[ave] been, it comes from God: An[d] *and Sins.* is as evident by Scripture and r[ea]son, that all *sins* come also fr[om] God and his hand, and yet he is *Yet he not defiled, or dishonored.* way defiled or dishonoured th[ere]by, neither is sin extenuated, or *sinner* excused by it in the least.

The fear of some of these in-

veniences, hath made *Divines* not acknowledge so much of God in *sin*, as is in *sin*, and out of a fear of falling into that error dissuaded from *James* 1. 13, 16. They have erred on the other hand, and made him more of the creature, and its self, and less from God than it is: They grant that God is willing sin should be, and that he permits it, and orders circumstances about its production, and over-rules it, & hath an hand in, and is the author of the physical or moral act, in, and with which *sin* is; but in the *essence of sin*, that is, the *pravity* and *crookedness*, the *anomye* or *irregularity* of the act, which is the *sinfulness* of it, God hath no *hand*, neither is he any *author* at all thereof; which opinion is safe enough from the error it shuns, and to avoid danger it keeps far off, that it goes wrong another way, and because it would not give to God too much, it gives him not enough in this, not so much as he takes to himself in Scripture, and sends, yea is necessary to his glory, and the comfort of his people. And

An error of some about sin confuted.

And what though *Pelagians*, *Arminians*, and *carnal hearts*, will abuse this *Doctrine*, and be against it, with pretence that it dishonours God; whereas they do not hate it therefore if it did so, but because it undermines their carnal buildings; yet let us embrace and profess the truth which is after *Godliness*, and not fear to say that of God which he in his *holy Book* saith of himself; namely, that *sin*, and from his *hand*, is not only the thing that is *sinful*, but the *pravity* and *sinfulness* of it, *Gen.* 45,8. *Be not grieved or angry with your selves, that ye sold me hither, for God sent me, and it was not you but God*: This is not meant of some good thing besides, or divers from their sin, or only of the overruling of their sin, but of their sin itself; the pravity and wickedness that their act in *selling Joseph*, was.

Beleevers are to profess the truth which is after godliness.

That case of Iosephs brethens selling him explained.

For though indeed, *their selling him*, is called *Gods sending him*, it is a like one, and the same thing that which in them was *selling*, that is, was *sin*, that in and of God

was *ſending him*: and that which grieved them, and made them angry with themſelves, which was their *ſinfulneſſe* in doing it; that, he ſaith, was Gods *ſending him*, and ſo was it not *they*, but *God*: That is, *God* had more hand then *they*, in that their *ſinfulneſſe*; or elſe it had not been reaſon enough to take them off from being grieved and angry with themſelves, if they had been the ſole authors of the *evil*, and God onely of the *good*.

So 2 *Sam.* 24. 1. God was angry with *Iſrael*, and moved *David* againſt them to ſay, *Go number the people*: It muſt be the *ſinfulneſſe* of *Davids* act, which God had the hand in, becauſe he had the hand in that, which was againſt *Iſrael*, (that is, brought miſery on *Iſrael*, and that was onely the *ſinfulneſſe* of that act) and it was that which God moved to, out of anger againſt *Iſrael*, to bring on them an Affliction, and that could only be the Sin: Nor is it more expreſſly ſaid, that Satan did it, 1 *Chron.* 21. 1. becauſe in ſome reſpects, he onely, and

2 Sam. 24. 1. explained.

not God, was the *author* of it; th
here it is said that God did it, t
cause in some respects, *God* w
the onely *Author* of it, and n
Satan.

So that we may safely say, Th
God *is*, and hath an *hand in*, a
is the *Author* of, the *sinfulnesse*
his people.

Arguments to prove it. For the evincing whereof; co
sider these *Arguments*, (besides t
Voice of God, in Scripture:)

1. Gods will is the womb that conceived every work of the creature. That willed the creature should sin. First, *Gods Will and Pleasure*, the *Wombe* that conceived, a
whence *springs* every *work* of
Creature, whatever it be, whet
it be *good*, or *bad*; as they
(that is, continue) for *his pl*
sure, *Revel.* 4. *last.* So they so
and work, because it is *his pleas*
they so should do; the *first re*
(and that which determines al
why the *Creature Sinnes*, must
because *Gods will* was, that it sho
sinne: For who hinted to God,
gave advice by counsell to him,
let the Creature *sinne*? was it
his own device, counsell and w
that it should so be? did any
cc

ceſſity ariſing upon the creatures eeing, enforce it, that ſin muſt be? ould not God have hindred ſin he would? might he not have kept man from ſinning, as he did ome of the Angels? Therefore it as his device, and plot, before he creature was, that there ſhould *ſinne*; And what incongruity is that Gods *Will and pleaſure* hould firſt lay a ground work to ring forth *ſinne*? For what is *ſinne* but an *effect and diſcovery* of the *weakneſſe and mutability* of the *reaſonable creature*? Wherefore Gods *Unchangeableneſſe*, is alledged in oppoſition to the creatures *ſinning*, nd ſinfull tempting to *ſinne*, *James* 13. 17. (as we ſhall more fully ew anon) becauſe Sinne, as it is *ſinne*, ariſeth from mutability and eakneſſe: Now what incongruity it, for the *Creator* to *will*, and *der* it, that the *Creature* ſhall *ſhew ſelf*, and *its own ſhame*? Yea is not neceſſary thus to give to God *first hand* in contriving, and illing the *Creatures ſinne*: Be- ſe moſt of Gods greateſt works

That plotted it before the creature was.

Yet without incongruity.

Its neceſſary to give God the firſt hand in contriving.

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in this World, and the everlastin
World to come, depend on t
Creatures *Sinne*; and it is *by sin*
that most of *Gods glory*, in the di
covery of his *Attributes*, doth
rise; wherefore must it not be s
and thought, that *his Will* first a
chief, was in the providing t
meanes and way for all those
ends? Is there any thing by whi
God so serves himself, (exce
Christ) as by Sinne? Therefo
certainly it limits him much,
bring in Sinne by a contingent
cident, merely from the Creatu
and to deny God an hand a
will, in i being and bring
forth.

2. *The greatest good comes by sinne. Either in Gods glory, or the Creatures happinesse.*

Secondly, there is *much g*
comes by *Sinne*, yea, the *grea*
good; either in *Gods glory*, (
manifestations of God) or the *cr*
tures happinesse (in all that eter
glory through Christ, in heave
it is all, only brought about
Sinne: Which good effects, ho
ver they exceed their *next ca*
namely *Sinne*, and the *Creat*
they are no thank to them;

they are level with their chief and *first cause*, God, and his Wisdome, Power, Love; and do shew, that he, with those his *Attributes*, had an *head*, *will*, *and hand*, in Sinne; or else they could never have wrought such good effects: Thus *Joseph* seems to reason, in the place forenamed, *Gen.* 45. 5, 8. because *good* came of their *sinne*, therefore it was *God* that was the *author* of it; The Creature separate from God (as it is in sinning) can produce no good; yet the *Creatures Sinne* doth produce *good*; therefore God hath also an hand in the sinne of the Creature, as well as the Creature.

Gods Attributes shews his will in sin.

And however, God may be thought to take up the *creatures Sinne*, after it is committed, or foreseen to be committed, or bring about, or decree to bring about good by it, without having a *Will* afore hand unto the being of it; yet, (if we well consider) this cannot be in God, who so is in his *Will*, the ground of every thing in the Creature, both its standing and

Gods will is the ground of the Creatures standing or falling.

falling; as that he must first will the Creature shall stand or fall, before the Creature can do either and the Creature therefore fall and sins, because *his will* before was it should so do; and this he *willed*, as a meanes to all those great and good ends, which thereby he did bring about; and what is it but the pravity, and sinfulness of the act, and not the act it self as it is good naturally or morally whereby God brings about those his many, great, and good ends therefore *he* must *will* the *sinfulness it self*, and be *its author*, as a wise man is of the choicest meanes by which he brings about his chiefest ends.

3. *Its as incongruous to make God have a hand in afflictions as in sin.*

Thirdly, its as *incongruous* and *inconvenient*, to make *God* have a *hand and will*, and be the *author* of the *afflictions* of the *Creatures*, as of the *sins*; only there is a gradual difference: Sinne is indeed worse infinitely, then Afflictions; yet both are truly alike inconvenient to be fathered on God.

For what are *afflictions* in respect

of the Creature? They are disorders of the Creatures *second* well being, which stands in peace and happinesse, and an Eclipse of that his glory; And what are *Sinnes* in respect of the Creature? but a disorder of the Creatures *first* and chief well being, which stands in *righteousnesse*, and an eclipse of that his *glory*; both of them a sickenesse and a disturbance of pure nature; the *one* in *morals*, the *other* in *naturals*; the *one* hurts more (*namely sin*) in that it cuts off from *God*; the *other* hurts lesse (*namely Afflictions*) in that they cut off from some *particular good*; yet *they both* hurt the Creature.

Both a disturbance to pure nature.

Again, Consider what are *Afflictions* in regard of *God?* they reach *him* not, they impeach not his *eternal blessednesse*, which *from himself*, ariseth *to himself*; though the Creature be ever so miserable, *God* is as *happy* as he ever was; (as the Sun is as glorious as ever, though the Earth it shines on, be ever so distressed;) yea, and God gets glory by the creatures misery; for

thereby, as by a *foyle*, his *Immutable Bleſſedneſſe* is better ſet off, and alſo his *Holineſſe, Juſtice, Truth*, in threats, &c. But yet all *Afflictions* are againſt Gods heart, becauſe againſt the Creatures good, and their diſorder is in it: It is a diſturbance of his work, and it is againſt, and unſuitable to, that mercifulneſſe which is in a Creator to his Creatures, ſo that there is an eclipſe of Gods luſtre and glory, though not he, but the Creature loſe thereby, (as not the Sun, but the Earth, loſeth by the eclipſe of the Sun) his *goodneſſe*, and his Creators *parent like* (even *Father and Mothers*) *bowels* are obſcured, and not manifeſted; ſo that his *manifeſtative glory*, the Glory which he ſhould have by a *manifeſtation* from the Creature, is obſcured. Wherefore the Lord in Scripture profeſſeth, even of *Afflictions* (as well as of *Sins*) that they are not with *his will*, or from *his heart*, as the word is interpreted after the *original*, on the *margent*, *Lam.* 3. 33, ſo elſewhere: *He wills not the*

Afflictions are againſt Gods heart

death

death of a ſinner: and he confirmes it with an *oath*: to ſhew that he is ſerious, real, and deep in it: and that his heart, is in very deed, not for, or with the *Afflictions* of his Creature; and yet the Scripture, making *God* to have an *hand*, and *will* in *Afflictions*, and to be the *author* of *them*: It is readily granted of all hands that he is ſo; and why may it not be ſo granted, that he is of *Sin*?

Yet he the author of them.

Then why not of ſin?

For Conſider now alſo, what are *Sinnes* in reſpect of *God*? Let me now nullifie *Sinne*, and make it nothing, but *triumph* over it, as a ſhadow of great appearance, whilſt I diſcourſe of it in reference to *believers*, and in compare with God, as he is in, and of himſelf, without the Creature; though elſe, in other reſpects, it is as real as any thing, and as infinitely monſtrous in foulneſſe and miſery; as God, ſo as he ſtands in reference to Creatures, is in beauty and goodneſs, ſo far as an off-ſpring of a Creature can come in a parallel with a Creator (as the abaſement, and

What ſins are in reſpect of God.

torment, which Christ, who is God-*man*, indured, plainly shewes) may *Sin* be *triumpht* over as no thing: both as compared with the *Works* of the *Three Persons* in Trinity, about it (as we shall hear hereafter) as also compared with *its own being*, with *Gods being*, in and of himself, whom *sin* cannot hurt, as *Job* 3. 5, 6. For *Sinne*, but the weakneſſe of Gods Creature, its mutability; by which his strength and unchangeableneſſe, as by a *foyle*, the better set off. Can it be any thing to God, his impeachment, that his Creature is fraile? Can he be a God, and impeacht by any thing? Yea, doth not *Sinne* occaſion the *manifeſtation* of many, yea, most of his *Attributes*? Indeed *Sin* doth eclipse Gods manifeſtative glory: The Glory, which he should have from the Creature riſe up to him, upon his manifeſtation of himself, that is much loſt by *sin*; It buries, and hides that glory of God; it fights againſt it; sinnes againſt God's heart; as contrary to his own

Hurt him not, but be it better (as by a foyle) ſet off.

Sinne doth eclipſe Gods manifeſtative glory, that ſhould ariſe from the Creature.

mage

nage; and the disorder of his whole workmanship; and the ruine of his creature; and the thief which steales away his glory: And in this is *Sinnes* vileneſſe, and herein it is incomparably worſe than *Afflictions*; But yet it hurts God no more, than an eclipſe of the Sun hurts the Sun, which is nothing: The Sun ſhines as glorioufly, but the earth beholds it not, and ſo hath not the comfort and benefit of its influence: So that all the *evil* of *Sin* towards *God*, is not at all to *him*, in his own *Eſſential* *Yet not his* *Eſſential* *Bleſſedneſſe*, but in his *Glory* which *Bleſſedneſs.* ſhould ariſe to *him* from the *Creature*, for the *good* of the *Creature*: Which *Glory*, as he is *Creator*, is *his end*, and moſt dear to him (as a wiſe mans end is, becauſe elſe his work is in vain,) wherefore he profeſſeth *his hatred* againſt all *ſin*; and that he hath no *Will* to it, *Hand* in it, nor is the *Author* of it; And yet he may as truly and ſafely have a *Will*, and *Hand* in, and be the *Author* of *Sinnes*, as of *Afflictions*.

And

How it may be granted, That God wills, and is the Author of sin, as of afflictions.

And it may be readily granted, Namely, in a diverse respect, and different consideration: Even as they say, to distinguish *Justice* from *Revenge*, in one and the same punishment, inflicted: *Justice* doth it as it is *good* (*sub ratione Boni*) and is moved to will it, as it is *good* hath good *good effects*: But *Revenge* doth it as it is *evil* (*sub ratione mali*) and is moved to will it, as it is *bad*, and hath *ill effects*, namely hurts the person; *Justice* also respects a publick good; but *Revenge* looks only to the particular hurt of that person; So *God wills*, and is the *Author* of *Afflictions*; and *wills not*, nor is the *Author* of *Afflictions*: He *wills* not *Afflictions simply*, and *absolutely*, as they be the Creatures hurt: For that is against his Nature (which is Mercy) and his Relation; who is their Creator and Parent, both Father and Mother.

Cleared by the distinction that is between the nature of Justice and Revenge.

Neither doth he inflict them, till he is moved by some end and consideration, which presents greater good, both in regard of his own

wn Glory, and his peoples good, en there is hurt by the *Affliction*: herefore, (as was said before) *e ſweares he deſires not the Sin-rs death*; That is, only as, and ecauſe it is *his death*; having no ther or greater moving cauſe, an the Sinners ruine; (As the mel Tyrant, who deſired the death the Veſtal Virgins, only as a eath, and their miſery, and for at end, appointed them to be ra-iſht, and then put to death, be-uſe he could not put them to eath, unleſſe they were deflow-d) Wherefore the deſtruction of inners conſidered thus, as it is il to them, is of themſelves: That their weakneſſe, and mutability orking them to *ſin*; they expoſe emſelves to ruine; Which *ruine* od *wills and works*, as it is *good*, his *glory*, and his *peoples good*: ea, better than if the Sinners ere not ruined: And thus God brought on to *Affict*, by a fur-er end than the miſery it ſelf: herefore as to *Chriſt* in a more nſcendent way: as he was his *Fel-*

low,

low, and no ſinner in himſelf, would not, nor could afflict him wherefore his ſword ſlept: Yet, other conſiderations, as he was *repreſentation* of all his *Elect*, a *Sinner* by *imputation*, he will'd ſtrike him; and therefore awa his *Sword*, *Zach.* 13. 7. So is it regard of all *Afflictions*, He and *works* them; and he wills works them not, in ſeveral reſpe As Evils ſimply, and on no oth conſiderations, he wills them nor works them; but it is the cre tures own harveſt which he ſowe But as they tend to, and produ high and great good effects, the is no evil of miſery, but G doth it.

In what reſpects God wills not, nor is the Author of Sin.

Even thus is it in regard of *Si* In ſome *Reſpects and Conſidera ons*, God neither doth, nor will *Sin*, or have any hand in it, be any Author of it; Namely, it is *evil*, or a *good* only *in appe ance*, anſwering only the *hum* of a weak, and mutable *Creatur* Thus, and in theſe reſpects on God wills not, works not Sinn

abhorres it infinitely, for it de-
and is most contrary to his
nature; And thus the Creature
ills it, and works, and on no
her respects: Or (to expresse
thing more fully and plainly)
od nether hath a Will, or Hand
Sin:

1. As it only springs from an evil Root, and riseth upon a weak evil ground; That is, as the ind is moved to sinne, out of an il inbred principle of inherent ust, or from a concomitant akneſſe and mutability of Na-re; So God is not is not moved will, or work Sin; for that ar-es an imperfect, and polluted ature; But thus, the Divel and n wills and works Sin. And this the true scope and sence of that, mes 1. 13. to 18. God doth not , or on such grounds and re-ects, tempt, or move any man to as to be moved thereto from inward principle of sin, or of akneſſe and mutability; there-re he saith, Verſ. 13. God cannot tempted with evil, nor tempt any man:

1. Not as it comes from an evil root.

Jam. 1. 13. to 18. explained.

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man: That is, as it is evil, [illegible] ſuits an evil principle within [illegible] ſo God is not *tempted*, nor *tempts*. But thus man tempts himſelf, *Vers.* 14. 15. being moved from an [illegible] principle of Luſt within him, which ſhewes that this is the Apoſtles ſcope, to ſhew that on [illegible] grounds and reſpects, God is [illegible] moved to will and work ſin; that he denyes it not to God abſolutely, but on theſe grounds which farther appeares: becauſe *Verſ.* 16. 17. the error he confutes is, *That God ſhould tempt to Sin*, as it is Sin an evil and fooliſh thing pleaſing out of an inherent wickedneſſe and mutability: For thus to will and work Sin only, he proves God cannot; becauſe all good comes of him, as a Father; therefore he cannot ſend forth evil: for he hath no variableneſſe, whereas all Sin, as ſin, riſeth from the *mutability* of the Creature. Hence our Saviour refers Sin, as it is an evil, to an evil riſe, ground, and root. *Mat.* 5. 37. that is of *Evil*, and to evil.

if there be a Ground on ich Sin may be will'd and ought, that is not from Evil, or Weakneſſe and Mutability, mo- God to will and work it; may *Will*, and *Work* it, not- ſtanding this ſaying of *James*.

1. God neither h:th a Will or d in Sin, as Sin is moved to, or ted by a meanes that is naught, ely, by telling a Lye, or any way; for this evil is in the do- Therefore, when God will'd *Abab* ſhould ſin, in going to *moth Gilead*, he would not by g perſwade him to it, but askt of his evil *miniſters* would do and one of the *Divels* under- k to do it, by filling his *phets* with lyes, ſo as to be Lyar in them (*I will be a ly- ſpirit*;) Thus God neither h, nor can act any ill nes to bring about Sinne, the *Divel* did to draw *Eve* ſinne by beguiling her h lyes; though God may it ſhall be done by them that evil.

2. *Nor as it is effected by naughty meanes.*

3. As

3. *Neither as it hath evil ends.*

3. As Sin only respects some pearing Good, but real Evil namely, Gods dishonour and Creatures hurt: So God ne can, nor will, either Will or it, for then he should be Evil; the end of an action in things gives the name. Thus these respects, God Wills Works not, is not the Auth the least degree of any Sin; bu

In these respects Satan is.

is of Satan: as 1 *Chron.* 21. 1. *tan stood up against Israel, and voked David to number the pe* that is, *Satan* from an evil by evil means, to an evil namely, to hurt *Israel*, as were Gods People, prov *David* to that Sinne: In t respects, it was Satan, and God.

And our own hearts

And so also it is of our hearts (wherefore *David* char the Sin wholly on himself, and on God, 1 *Chron.* 21. 17.) as

In what respects God wills, and is the Author of sin.

before shewed, *James* 1. 13. 14. But now, all this notwithstandi as there are *good Respects* which *Sin* may be *will'd* wrong

ought, so *God* may be the *Au-*
thereof; As,

1. *Sin* may be *will'd and* 1. From Good prin-
ought from good *Principles and* ciples.
unds, of *Wisdome, Power, So-*
ignty, *Holinesse*, to set up only
mself, &c.

2. *Sin* may be *will'd and* 2. By good
ought by good *meanes*, namely, a meanes.
e and holy ordering things, so
hall draw forth and discover
e creatures mutability and weak-
ss, and a leaving the creature to
being no way tyed to superadde
ssistance, and strength against it,
Sin was brought about in *Adam*
Eve; and after *Sin* is in, then
leaving the heart to its own
, and by wise and holy dispen-
ions and providences, to stir up
se lusts, not by any thing in the
ovidence, but through the lust it
abusing such providences, as
is brought about now, since the
l.

3. *Sin* may be *will'd and* 3. By good
ught, for good *Ends*: Viz. The Ends.
wing the Creatures weaknesse,
by a foyle, to set off the Crea-
tors

tors glory; and the gaining m
glory to God, and good to
people. Thus *God* is said to m
David to number the people, 2 S
24. 1. In these respects, as in
other, the *Divel* is said to do it;
under these considerations, *fu*
good, (as poyson may be for p
sick, and as the killing a malef
by a law) and as good as
things; and may as comely
will'd, and be *brought* about
God, and have him for its *Au*
as any thing else.

And thus it is most congruous for God to be its Author.

Yea, in truth, it is most
gruous, that *He* should be its
thor; for whom becomes it so
as the *chiefest Good*, to bring a
the *greatest good*, by the *gre*
evil? and who so fitly, as the *In*
table, *Strong God*, can bring
the Weakness and Mutability
the Creature? Thus ye see,
true Reason and the Scripture,
clude not God from being in
Respects, the *Willer* and *Autho*
sin; but from being it in evil
spects; and as it hath *good resp*
tis *fathered on him*, the *Fathe*

good: Therefore when *Joseph* ried his brethrens Sin to God, instanceth only in the *good ends* *d effects*, which their sin had; so and only so, it belongs to d: and God may glory as much this his plot, and handy work s, as in any thing that is from (except *Jesus Christ*) it doth become him, and advance him his people.

And thus I have shewed the *first* nd of every *Change*, which be- ls *Gods people*, either by *Sins* or rows; It is Gods his *Hand*, and ll are in it. Yea, let me adde , before I end this Considera- n:

God is more in their *Sins and* *God is* *more in* *Believers* *sins and* *sorrowes* *then them-* *selves.*
rowes, than they *themselves* are; much that implies, *Gen.* 45. 5, *Not you, but God*; that is, not much You as God; God, on od considerations, had a greater *ll and hand in it*, than you: refore in *Davids numbring the ple*, God, and not He, is made ground of it, 2 *Sam.*24.1. God good grounds, though he also, in

in evil Respects was in it, as confesseth: Yet God was so more, that he drowned him

Arguments comparison. For,

1. 1. *God first will'd*, and bro it about.

2. 2. *He might have prevented* but they could not; though ye it was evil, they did it freely, of their own accord, and ag his revealed will.

3. 3. *God had more*, and gre and more *general ends* of thei than they, who only aimed particular satisfying a lust of E and Revenge; but God aime much good for them and ma and moved more stones to c the work, than they who wro in a small compasse.

4. 4. And lastly, *Gods good* swallowed up their little evil en more good than bad came of it *Joseph*, themselves, and othe therefore it was God more t they for of him is all *good*. Whe fore let *Believers* be humbled go lily for their *Sins*, and then be q et without perplexing grief, or

with themselves; *for Gods hand good ends* are in their *Sinnes sorrowes*, more than their evil arts, and shall prevail to Gods ry, and their good.

Thus much for the *First Rise*, *ground* of all *Changes*, which fall *Believers* through *Sin* or row; they all are of God, and *hand*.

Secondly, All *Changes* by or *Sorrow* which befall *Belie-* come from *God* by a *Decree werfull*; that is, a *working de-*; he hath so *resolved* and *de-* it as that his *hand and power* urs to effect it.

2. *Rise.* *They all come from God on them by a Decree Powerful.*

In regard of *Troubles* and *Afflis*, this is said expressely, *Zeph.* There was a *Decree pregnant*, ich conceived and bred *Trouble* them; and was strong and able bring it forth, and not mis-ry.

Afflictions.

So also, for *Sins*, *Acts* 4. 27. 28. at *sin* of theirs in *crucifying rist*: all that which they did sin-ly against *Christ*, is said to be termined before by *Gods counsel*

So Sinnes.

and

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and hand; that is, a Decree t
was concurring in power to e
what it determined. Yet is not
any excuse to the Sinner, or e
nuation of the Sin; for as it is
of Assyria, Isa. 10. 7. he think
so; he eyes not this Decree of
in his sinning, nor is he moved
respect to it; but he doth it o
his own evil heart.

3. Rise. They all come from God on them by an Everlasting Decree

Thirdly, All changes upon
lievers, by sins or sorrows, com
them from God, by an Everl
Decree, even by that Eternal
and Counsel, in and by which
were ordained to Life Eter
Therefore Habac. 1. 12. the
phet encourageth himself, a
the great Affliction of the Bab
an Captivity, by this, that God
cree had ordained them for
end; and therefore the issue sh
be their good, and not their ru
(we shall not dye) and sets
before him as a God from eve
sting; and his God, that is, His
from everlasting. And why
he instance in this Attribute o
verlasting? But to intimate, that
be

Afflictions.

being from *Everlasting*, and so all *His Decrees* being from *Everlasting*; among which this was one, of that their great Affliction by the *Babylonians*; therefore they should not be hurt or ruin'd by it? And when *Christ* is called the *Everlasting Father*, *Isa.* 9. 6. It seemes to be meant, not only that from *Everlasting Decree* had design'd the *Second Person*, as *incarnate*, to make all things; and as it were beget them; but more specially, to be Father to the elect, and so as a Father to chastise them with afflictions, *Heb.* 12. 5, 6, 9. which *Afflictions* also must be by the same *everlasting decree* appointed out to them: Wherefore, *Christ*, *Isa.* 63. 16. is called their *Father*, who from *Everlasting* had his *Name*, their *Redeemer*; for so it is read on the *Margent*, and seemes to be meant. Now, as their *Redemption*, so their *Deliveries* must be *decreed from everlasting*; even those goings forth, *Mic.* 5. 2. and not only his *Goodness*, but those works of his as *Innate*, towards the Creature:

Works without, as the phrase of *goings forth*, implies.

So all sins, How oft, how many, how great.

And as all *sorrows*, so all *sinnes* of *Believers*, are determined by *Gods eternal decree*; How *oft*, How *many*, How *great*; for, if *Christ* from *everlasting* be their *Redeemer*, and went forth to save them; it was first and chiefly from *sinnes*; then must from *everlasting* the *sinnes* be set down from whence he should save them; as it is certain they were because when he accomplisht the *Decree*, and by dying on the *Crosse* he actually *redeemed* them then *their sins met on him*; as it is *Isa.* 53. 6. read on the *Margent*; Now not *met on him* there, but what was *decreed* for him to remove, when he was destinated to that work which was from *everlasting*: For *Adam* in his *fall, and sinning*, was a *Figure* or *Type* of *Christs* taking away *sinnes*, *Rom.* 5. 14. *to the end*: Therefore *Christs taking away sinnes*, was *decreed* before *Adam*, or the World was (and from *everlasting*) or how could *Adam* typifie him, if he were not

For all met on Christ upon the crosse, Therefore were before decreed for him to remove.

be[illegible]

before intended to that work? And if *Christ* were from *Everlasting, decreed to take away sinnes*, then were the *Sinnes* he should take away, *decreed from everlasting*. This also appeares by *Deut.* 32. 32. to 37. where it is said, that both the *sinnes* of Gods people, *Vers.* 32. 33, 34. and their *Afflictions*, *Vers.* 35. and their *Deliverance*, *Vers.* 36. are all aforehand laid up in store with God, and sealed among his treasures; that is, in the *Eternal Decrees* of his Wisdome and Knowledge, in the deepest secresie and hiddennesse, hath God set down his peoples *sinnes and punishments*; which in a set time he will avenge, and at the end do his people good.

And the Reason and ground, and further evidence of all this, is, Because, by the same *Decree* that sets down the end, are all the Meanes thereto set down; Wherefore that Eternal Good-will and Wisdome of God, which *decreed* Believers to Eternal Happinesse, *decreed* all the *Afflictions and sins*, *A further Ground.*

how much and long, God would leave them to weakneſſe, and let looſe corruptions; as the wayes and meanes by which he would bring them to that glory appointed them: For every thing which befalls Believers in this World, is a meanes to that great end of Eternal glory to which God hath ordained them; and therefore was *fore-ordered* for them, in and by that *Great and Eternal Love*, and ſo cannot but be in *Love*, and for their *good*.

4. Rice. *They all come from God on them through a Covenant of Grace.*

Fourthly, All *Changes* upon *Believers* by *ſinnes* or *ſorrowes*, come on them, by, and through *a Covenant of grace* made with *them*; this followes from the former; For the *Covenant of Grace* is nothing elſe, but the gathering together, and revealing with an obligation to them, to performe whatever were his eternal purpoſes in Himſelf, concerning *Believers*; Wherefore all that is decreed concerning them, is exhibited to them through *a Covenant of Grace*; which cannot but ſeaſon it, and make it whol-

wholsome to them, however pernicious it be to others.

Afflictions. Thus all *Afflictions* come through a *Covenant of Grace*, and are expreſt in it, *Pſal.* 89. 32, 33, 34. For they be *fatherly chaſtiſements* for good, and tokens of *Love*, to which the *Covenant* binds God, *Heb.* 12. 7, 10. Whence it is that God is called the *terrible God*, keeping *Covenant and Mercy*, *Nehem.* 1. 5. Because his *Covenant for Mercy* is to *afflict*.

So all their ſins. And ſo all the *ſins* which Believers are left to, they are through, and becauſe of the *Covenant of grace* left to them; and the *Covenant* implies a diſpenſation of ſinning to them, as well as other things: For though the *Covenant* expreſſe not their being left to *ſin*, yet it implies their *ſinning*; for its ſcope is, that God as a Father, will *Educate and Nurture them* up ſo, as ſhall fit them for his inheritance of *glory*. Now by *Sinnes* are they as much *nurtured*, and *fitted for heaven*, as by any thing elſe; wherefore, by vertue of, and through his

By which he nurtures and fits them.

his *Covenant of grace*, doth he leave them to, more, or fewer, leſſe or greater Sinnes, as may beſt nurture them up, even as he fits them for ſervice in this World, by leading them into *Sinnes*; as he did *Peter*, to confirm the weak, by leaving him to that *Sin*, *Luk.* 22. 32. with 34. 57. And *David* to bear out to the World, *his ſure mercies in Chriſt*, *Iſa.* 55. 3. by leaving him and his houſe, to many and great *Sinnes*: as 2 *Sam.* 11. because elſe the ſureneſſe of the Mercy, had not appeared, had they not ſinned extraordinarily.

For Service.

For Heaven.

So he fits alſo for the *Glory* in *Heaven*, by their *various ſinning here*: not only as *Sinnes* make way for *Afflictions*, but alſo as they make way for *Gods free grace*, *Chriſts Mercy*, and the exerciſe of divers *Graces*; as that *Sin* of the *Church* of *Corinth did*, 2 *Cor.* 7. 10. And whoever obſerves God's manner in nurturing up his Children for Heaven, he will find that the moſt uſual wayes of his Art therein lie, in leaving them

them to Sinnes or *Afflictions*, or both; For,

First, *Sinnes and afflictions* are a tryal of Faith; *Afflictions* try our Faith in *Gods Love*, that he should *affect* and *love*; as *Jobs* Faith was tryed; *Though he kill me, yet I will trust in him.* And they try our Faith in his *Mercy*, when he so takes vengeance on our iniquities, to believe him *merciful*, and that he hath *forgiven*; *Psal.* 99. 8. And they try our Faith in his *Justice*, whilst he so afflicts the good, and lets the wicked prosper; as it is in the *Psalmes.* 1. *They try their Faith.* *Afflictions doth, in Gods love.* *Mercy.* *Justice.*

And as *Afflictions* are a tryal of our Faith, so are our *Sinnes*; and that much more then *Afflictions*: They try our Faith in *Christs Blood*, for an *Atonement*, *Psal.* 51. 2, 7. They try our Faith in *Gods Unchangeableness*, that he will not cast us off though we *sinne*; according as the *Covenant* runs, *Psal.* 89. 31, 32, 33. They try our Faith in the *Promises* of *Perseverance*, & *Victory* over *Sin*, when yet we find it captive us; as *Pauls Faith* *So sinnes much more.* *In Christs Blood.* *In Gods unchangeableness.* *In the Promises.*

shewed it self, *Rom.* 7. 23, 24, 25.

Now this tryal of Faith, by *manifold tentations*; as 1 *Pet.* 1, 6, 7. that is, both by *Tentations* through *Sins and Sorrowes*, is for a season needfull; even, whilst we are in nurture, in as much as it tryes Faith, as the fire doth the gold, that is to be used in special things: Which tryal of Faith, over and above, besides the Faith it self, will be profitable at the last day; and therefore is at the present of more price and vertue to us then gold, which perisheth in the World.

2. They tend to a harvest of Joy to come.

Secondly, *Sinnes and Afflictions* are as seeds of an harvest of *Joy*, at the last day: *Afflictions* are the ground work of Joy, *Psal* 126. 5, 6. as the *Babylonian* Captivity (there spoke of) was of that great joy: and so *Heb.* 12. 11. even though they be inflicted for *Sinnes*, as the fore-mentioned were, for God forgives, and removes the *Affliction*; *Psal.* 103. 3. *Isa.* 38. 17. Yea, and they comfort at the last day, as the hardnesse of the Sea voyage doth

in the Haven; and the danger of the fight, doth in the triumph; *Rev.* 7, 13, 14. And *Sinnes* however, for the most part, they first occasion trouble, yet they tend to, and in the end, bring forth the more Joy; both here, whilst God forgives them, and sheds abroad his Joy with his Forgivenesse; giving not only ease, by setting again the bones he broke, but also making them to rejoyce, *Psal.* 51. 7, 8. *David* never joyed more, than after his *reconcilement to God*, upon those horrid *Sinnes* of *Adultery* and *Murder*, and that of *numbring the people*: For after the former, he had *Solomon* given him *whom the Lord sent, and called beloved of the Lord*, 2 *Sam.* 12. 25. and was he whom God had named to build the *Temple*, as ye heard before; and after the other *sinne* he had the place of the *Temple* shewed him, and liberty to prepare for its building, which greatly *joyed his soul*; there being nothing to which *his heart* went forth in so much desire *as to Gods house*.

Gods people need more Joy after sinning, than after afflictions.

And indeed Gods people need more Joyes after *Sinnes*, than after *Afflictions*, because they are more cast down by them; and therefore God useth *Sinnes*, as meanes by which he leads in his Joyes unto them in this World: and also in the World to come; their *Sinnes* yield them great Joyes. Indeed in some respects, they shall joy most at the last day, who have least sinned; but in other respects, they have most joy who have most sinned (for sin they little or much, they all shall *enter into joy*, at last) whilst the free Grace, and rich Mercy, of God the Father, the Merit, and Love of God the Son, the Power of the in-dwelling Holy Ghost in them, shall the more shine forth, how much the more *Sinnes* have been within them; and Faith will the more triumph in, and with the Trophees of so many the more Victories over the guilts of *sinnes*, and keeping up under the more continued assaults of *powerfull sins*.

Which they have here, and more hereafter.

3. By *Sinnes and Afflictions* God is the more made manifeſt to them; Even all his *Goodneſſe* is made to *paſſe before them*, *Exod.* 33. 19. That is, all his *Attributes*, as *Exod.* 34. 6. his *Soveraignty* to do what he will, with whom he will; whilſt he leaves them to any *ſorrows*, or *ſinnes*, 1 *Sam.* 3. 18. *Exod.* 33. 19. alledged, *Rom.* 9. 15. *He hardens whom he will*; ſo his *Juſtice and Mercy*; more *Juſtice*, in that the more they *ſinne*, the more he takes of *Chriſt*, *Rom.* 3. 26. *he is Juſt*, as well as a *Juſtifier*: and more *Mercy*, in pardoning more to them. And ſo his *Truth* is manifeſt; in a more full making good his threats, in puniſhing them for *Sinnes*; or his *Promiſes*, in pardoning more *ſinnes*.

3. *God is thereby made more manifeſt to them, in all his attributes.*

Now this ſeeing *Gods back parts*, doth greatly *nurture*, and fit for heaven, many wayes, which I need not mention, they are ſo obvious: Thus then, the *Changes* through *Sinnes and afflictions*, ſerving for a *nurture and education* of *Believers* unto heaven, it is matter of Joy to them,

Which doth greatly nurture them for heaven.

them, when *They fall into divers temptations*, *James* 1. 2. Yea, *all Joy*; It's a *phrase* I find not again used in *Scripture*; it is more than to say, much, or great joy; for it implies that what ever kind, or degree of *Joy* there is, we should take it up to joy in this thing; (as the like *phrase* is used in the like sence, for *Prayer*, *Eph.* 6. 18.) which shewes that there is more than ordinary cause of *Joy*, in these *Tryals* of *Believers*, some of which he instanceth in *Vers.* 3. to 6. For these *Trials* are of their *Faith* (as ye heard before) which yields a future gain, and a present profit also: for *Faith tryed*, brings forth *Patience*; and do but let *Patience have her perfect work*, *and ye shall be intire*, *and lack nothing*: *Entire*, the Greek word ὁλόκληροι, I find not elsewhere used in *Scripture*, but 1 *Thes.* 5. 23. that which is intregal with all his parts, which hath all that is allotted it, which is possest of your whole lot, portion, or inheritance: yet there is added another word (as if this were not full enough)

So that tentations is matter of all Joy, as, James 1.2. explained.

enough) and *lack nothing*; or rather *lacking in nothing*: As if by the *Tryal* of *Faith*, through several *Tentations*, *Patience* may be wrought up to such a perfection, as that they should have their full portion of *Grace and Glory* given them into their hand.

And whereas they may say, but who is *wise* enough so to improve *Patience*; he prevents it, saying to this effect; Thus to do is indeed *Wisdome*, which any man may lack, *but if he ask it, he shall have it*, and so may do the things, and become fully possest of all his portion and inheritance; and therefore may well joy with all *Joy*, when he is *fallen into divers tentations*. This indeed is not a matter of sense, therefore saith the *Apostle*, *count it*, or *suppose*, and *think it so*, ἡγήσασθε, Let this be your leading thought, of all other thoughts, and let this thought lead your affections; so much the word may imply, ἡγήσασθε. Wherefore *Verse* 12. he saith, *Verſ.* 12. *They are blessed that indure*, that is, *indure* so as to *stay it out*, and not

give

give over; for he when *he is tryed* (or as the words in Greek are) being *become one tryed*, as mettal in the furnace, *shall receive the crown of life*; which implyes, that till he is thus tryed, he is not meet; and this *tryal* makes and discovers him to be meet to *receive the crown*; which *crown*, though it be the same for substance, yet it is diverse in degrees and circumstances, unto which severals, they are fitted by several *tryals*; God being served on them in pardoning more to them; or in their being more sanctified or afflicted.

The three Persons in Trinity, severally inables Beleevers to triumph over sin.

And thus ye see how *God* the *Father* hath made us able to *triumph over sin*, as nothing; even as the other *Two Persons* also inable us to do, in a several way: For compare we *Sin* in its working, and indwelling in us, in which respect it is neareſt us; yet compare it with the power and purpose of the *Holy Ghost*, who dwells also in us, to subdue it all; and compared with him, it is lesse than the force of a Flye to a Giant

it is nothing: So compare we *Sin in its guilt*, with *Jesus Christ, his Righteousnesse, Blood, &c.* it is not so much as a Cloud compared with the Sun in his strength; it is nothing: So also compare we *Sin* in its being, with the *Counsell, Decree,* and *Intent of God the Father*, and it is nothing. Yea more, there is all good, and much good comes of it to *believers*, and to God: Thus the *Three Persons in Trinity*, have each of them severally put forth their power, *to nullifie sin*, on the behalf of *believers*, that it should not dismay *them:* and *God the Father* hath taken it up, and ordered it for much good unto *believers:* in that *He* and *his* Decree, and *Covenant of Grace*, is the channel by which *all Sins* befall *them*.

Now then to sum up all; Since *changes* by *sins* or *sorrows* which befall *believers*, come from God, and from his Decree *Everlasting*, and are dispenced to *them* as a *nurture* through *A covenant of grace*; it must needs be that they must all work together *to their good*, *Rom.*

The Sum of this last Meanes.

Rom. 8. 28. It may be, to them that view but particulars, and asunder, their general good end, and their conducement to it, may not be perceived; but put them altogether, and ye shall see, in their utmost main end, they all work together for *good*, to *all Believers*; and by the Coherence, the *Apostle* there seemes to mean, *sinfull infirmities*, against which the *Spirit helps*, as well as other more *outward Troubles*: Wherefore there cannot be any true reason or ground, why any thing should *perplex them*.

Troubles either by *Sinne* or *Affliction*, are to be looked on two *wayes*; Both as *Sinnes are our own*, and come from *our cursed nature*, and *dishonours God*, *crucified Christ*, *grieve the Spirit*, *transgresse the Command*, &c. And so *Affliction* may be considered, either as *coming from our Sin*; or at the least, *our sinfulnesse exposing to them*: And thus, with *hope in Christ*, for *pardon*; *Believers* are to *grieve* and *humble themselves* for *Sinnes* and

Af-

...tions and from this anger and ...ed. *Joseph* did not take off *his* ...thren; nor *Christ his disciples* in ...y text; this is a *Trouble* that is ...ful and profitable for them. But ...ins or *Afflictions* are beheld, on... as *our own*, in their *bad effects* ...d roots, and *God*, and *his Will*, ...d *Hand in them*, and their *good* ...h through *him*, are not consi... ...ed; hence comes *sinfull and* ...icious troubles, which *Joseph* to ... *Brethren*, and *Christ* to his ...ciples, disswades from; and no ...se is so full to remove or pre... it, as this looking on *God* ... *Author of it*, and the *good* which ... brings about by it: which is ...ely done by *believers*, yea, hard... ...known, and therefore I have in... ...ged it.

Yet, let me close this *Meanes* a... ...nst all *Troubles*, as our *Saviour* ...th; namely, that ye know (who ...e Believers) all this: Ye know ...se true grounds of *Consolations*, ...ough not so distinctly, or parti... ...larly; yet there is that in you, ...hich containes all these *consola*...

ting

ting Grounds, if ye would ſtir it and gather it together; and brutiſhly give way to ſenſe preſent things, and to the paſſi of your own ſuppoſed falſe grou of Gods hand on you in lea you to *ſinnes* or *ſorrowes*: Wh fore ſtirre up the knowledge th in you, and uſe it ſo that wh ever *Changes* befall *you* by *Sin Sorrowes*, your *hearts* may no *troubled*.

Thus much for theſe Words, as a Dehortation, and Meanes againſt Trouble.

And thus much for the *Me* againſt *perplexing trouble of h* included in the 2, 3, and 4. *V* and for thoſe *Verſes* as they in reference to the former, their ſcope, to *comfort* the *Diſ* againſt *Chriſts withdrawing Corporal preſence*: And ſo we handled theſe *Verſes* as they Dehortation from *Trouble of h* and Directions of *Meanes* to againſt it.

The Words conſidered abſolutely, and ſo they yield many rich truths

Now let us conſider them a and *obſerve* what may be ced, and drawn by Conſeque from them, or found poſiti and abſolutely in them: And

Verses contein many rich and
sant Truths.

FIRST OBSERVATION. 1 Observ. Christ hath tender bowels towards Believers in troubles.

That Jesus Christ hath extraor-
ry tender bowels towards all
vers in Trouble.

This is demonstrated in four Par-
lars.

First, Christ could not bear that
e Believers should be troubled;
forbids it, and by many Di-
ons and Arguments, fortifies
against it: So soon as he per-
d trouble begin to arise in them
abounds, and overflowes with
to prevent and remove it: Even
ender Mother, who is restless in
ulness to ease her child so soon
is any way troubled: And this
Christ farther appeares in the
of this, and the following chap-
: In which by many words, a-
and again he discovers, that
owels greatly moved with the
of their trouble; He indeed
ing much more trouble of com-
on for them, then they had trou-
of perplexity; as the tender Mo-
troubles for the Child, are oft

For 1. He could not bear their being troubled, but is much troubled about it.

great-

greater, and more than the
which cause them, beca
her abundance of bowels, Ye
ther,

2. *And this when he was entring on his own great Trouble.*

Secondly, *He* was thus take
with trouble, about *their*
then when *he* was entring in
own great trouble; when it
near *him*, that it *troubled him*
its gastnesse and greatnesse,
13. 21. It was *his own* P
trouble, which useth to ingr
the care that is in man, for hi
though men can be troubl
others, when they are f
selves, yet hardly when they
trouble themselves: Yea, a
trouble of *Christs own*, was g
than theirs, for theirs was mu
it groundlesse and imaginary
such as might be escaped, (
have seen before) but *Chri*
all real, and such as must be
red; and it was the heavyest b
as ever was, or could be layed
creature, also it was at han
had set foot on its borders
toucht the brim of that *Se*
which he was to be plunged

rer than theirs, for theirs to follow on *his*. Now the and approach in sight of a trouble to ones self, how it use to ingrosse an whole that he can mind no friends else; as the *Disciples* were come with *their own* losse by *his departure from them*, ey could not mind *him* and *trouble*, not for an houre. Yet

irdly, *He* was thus taken up *trouble* about *their troubles*; *he* found at present, much in them, and offensiveneſſe to irit, and fore-saw that they d play false *with him*, and for- *him*; and this contrariety of ition, and unkind dealing, so kens mens affections in each r, as that they can scarcely inue love, much lesse such love, be troubled for their trou- Yet farther;

ourthly, *He* was thus taken up *their troubles*, though *he* knew as not long to the ending, and ishing of all these *their trou-* *bles*;

3. *And that though he found much sin in them.*

4. *And though he knew it should not be long.*

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bles; namely by his *Resurre*
which *he believed fully*, though
did not: Yet for so small a
could not *he* behold them
ble, but every vein in *his heart*
moved, and *he* most industri
applies *himself* to remove, and
vent it for the present. Thu
for all other Believers, thou
knowes the rule God goes by;
if Sorrow be in the Night, y
shall be in the Morning; yet
troubled greatly with their p
trouble, even as one is with th
and shorteſt touch on the ap
his eye, *Zach.* 2. 8.

REASON.

Reason of all is

The *Reason* or *Ground*
which *tenderneſſe of bowels* to
them, is from *his Nature*: for *h*
the fulneſſe of the God-head
the *divine Nature*) *bodily*, wo
in an *humane Nature*, and so
man. Now the *divine Natur*
Mercy and *Love*; 1 *John* 4. 8. an
mercy, is but some drops of
Nature, which being put for
him, a *Man*; inlargeth after
manner, *his bowels infinitely*; So

From his Nature.

...ab more bowels than all *Angels*, yet work in an *humane* ...to move and touch *him* as a ...*Heb.* 4. 15. with feeling as a ...may have, though not in an ...ne way as it is with us, but as ...petible to a *glorified nature*: ...this *his Nature* is drawn forth ...rds *believers*; partly by *his Fa-love to them*; *He* knowes how ...ly *his Father loves them*, & loves ...ve them loved, & therefore in ...lience and love to *his Father*, ...ives vent to the whole ocean of ...*passion* that is in *his Nature*, to ... out upon *them*, *John* 14. *last.* ... that seems to be the connexi-*John* 10. 15. *I know the Father, lay down my life for the sheep*, ...use I know it is his mind, I so ...ld do; for the original motive *Christs love* to *Believers*, is be-...e the *Father so loved them*; *they ...e his*, *John* 17. 6. yea, and con-...ne to *be his*, though *given* to ...ist, *Vers.* 9. And partly *his Office ...l Relation to them*, draws *his ...els* towards them: *He* is a *Brother*, ...d, *husband*, *Father*, (all that may in-

indeare, he is made to them) is their *Saviour*, their *Guar* &c. they are given *him* (as former places shew) he ha propriety in them also; they *his own*, *John* 17. 11. Yea, he i *one with them*, in a stricter nea than one *flesh and bone*, one *they are with him*, 1 Cor. 6. therefore he cannot but fa even *self*-love begets *love* to t near relations among men affections.

FIRST USE.

Use 1. *Instruction. That God is most tender to Believers in troubles.*

For *Instruction*; First, *That is most tender to Believers in all Troubles*: For what *Christ* is very same *God* is, inasmuch as *his expresse image*, *Heb.* 1. 3. Character, and so carrying expresse of him: which *Christ* not as the *Second Person* barely so he is as invisible as the *Fa* but as the *Second Person incarn* and though his *incarnation* fi to expresse after our manner, the clearer to us, yet it adds thing to *him* beyond what *God*. In *God* is the same degr

Love, which is in *Christ*; but it is made evident *to us* in and by *Christ*: Yea, it was *in God* before it was *in Christ*: For, *he raised up Christ*, and *filled him with it*, that *he* might convey those *compassions to us*; and him he charged to do it in all *their afflictions*: *He* whose *Angel of presence* (which is Christ) *saves*: *He* is with *them afflicted*; and that is *God* the *Father*, *Isa* 63.7,9. Therefore by all the evidences of *Christs infinite compassions*, assure your hearts that *God is so*, every whit *so*, though *He* be *Great*, *High*, *Holy*, *Just*, *Independent*) and go to him for your *miseries & infirmities*, with boldnesse: For assurance of great *mercifulnesse*, makes bold to come, though it be a desperate venture:

Not onely *Christs mercifulnesse and mediation*, should bring us *boldly to God*, as *Heb.* 4. *two last verses*. But *Christs mercifulnesse* should so convince us of *Gods*, as that upon *Gods mercifulnesse*, we should bear up, and *imboden* our selves, though all is to flow to us, onely through

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and for *Christ*; or else we do not enough honour God: In which way, I fear many *Believers* wrong *God*; forgetting *his mercifulnesse*, and looking on *Christ*, not only as *meriting and moving Gods mercy*, but as onely having mercy.

2. *Believers should be compassionate, Especially Church Members.*

Second Instruction, That all Believers (but especially Church members, and of them *most especially* Church Officers) *should shew forth abundant compassions, in being moved with the troubles of others*, even more than with their own; for else they shew not forth *Jesus Christ*. All Christians are *anointed* with the *same spirit*; therefore should have the *same bowels* that *Christ* hath. And Church members are not only one body, in a special respect, but they are Christs in a special relation; a new and superadded relation, by vertue of their particular Church fellowship; and therefore *they* should more especially resemble *Christ*, Hence that *Exhortation*, *Col.* 3. 12. Therefore, *because* Vers. 10. 11. *ye have put on the new man, after Christ*, the

therefore *put on bowels of mercyes and kindneſſe:* Mercies, that is, the moſt mercifulneſſe as can be; and take in *kindneſſe* alſo; and not ſome acts, but the very roots and bowels of theſe; and content your ſelves of getting ſuch habits in your hearts; but put them on as a garment; be ſeen in them: Thus was alſo *Paul*, as a Church Officer, 2 *Cor.* 2. 2. their ſorrow ſo took up his heart, that he could not be eaſed till they were: And *chap.* 11. 29. if any *believer* (and not onely ſome of his choiceſt) were *weak*, as being preſt with any burthen; he alſo, for their ſakes, became *weak alſo*: And if they were hurt by any *fall* into *ſin*, (for that is meant in Scripture phraſe, by being *ſcandalized or offended*) though he could not in this become like them, to be ſo alſo; yet he was *tortured with trouble* of it, as if he were in the fire and burnt; which is a very ſenſible pain: For therefore Church Officers ſhould thus reſemble *Chriſt*, becauſe in a ſpecial manner they repreſent *Chriſt*,

who is the great Officer and Minister under God, especially when he was on earth, *Rom.* 15. 8. But alas! where is this conformity to Christ to be found? I am (now I compare others with it) ashamed, and amazed; *self-love* so prevailes in us, that we have not *any compassion* to *be troubled* with the *troubles* of *others*, as if our *own*; as their duty is. But I say the *merciful* shall *find mercy*; and this drought of Compassion to others, will restrain, though it cannot dry up, Christ's springs of pity to you.

Use 2: Exhortation. To get assured of Christs tenderness.

SECOND USE.

For *Exhortation* to all *Believers*, to tell *their hearts* in every *trouble*, that *Christ is more troubled* than *ye are*; as sometimes ye see a Mother more toucht with the Child's illnesse, than the Child is: Though ye see him not troubled, yet let *Faith* be assured *it is so*; and as he was at this time in his *Disciples troubles*, so *is he, and ever will be* in every *Believers trouble*: Nor hath he left his *sensibleness* of our *troubles*, by *his being glorified*, but

since that, the *Apostle* saith of him, *He is not one that cannot be toucht with feeling:* That is, *He is toucht with feeling of our infirmities*, inasmuch as *he was once tempted* as we are; and those impressions by his experience, remain; so that he is now toucht with feeling, though ye cannot conceive how, yet it is so, for the *Apostle* saith it; *he feels more* then you, and *is eased* by your ease, more than you (the head feels most, in it is the seat of sense, more than in the members that are toucht) Therefore, if it comfort you to have one suffer with you, though no member do it, yet know that *Christ your Head* doth it, and cannot but be as ready to ease you, as you are to be eased, so soon as it is fit.

Again, from the manner of *Christs* speaking we may observe,

SECOND OBSERVATION.

That although, since Christ is come, we should not onely believe in God the Father, but in Christ; Yet we should not cease believing in the Father, and do it

2 *Obser. As we must believe in Christ, so we must continue faith in the Father also.*

in the Son onely, as it was formerly done, onely in the Father, but we should continue our faith in the Father also.

For he saith not, cease *your believing in the Father*, and place it *only on me*; But as *ye do believe in me*, do *it also in me*, but cease not to do it *in him*: Therefore in divers Scriptures, Faith is given to *God the Father*, *Rom.* 4. 24. *Heb.* 2. 13. He proves *Christ a brother*, *vers.* 11. because he trusts in God; that must be *God the Father*: So 1 *Pet.* 1. 22. and 1 *John* 3. 21. *Confidence towards God the Father*, as the 22. 23. *vers.* shew.

Reason. Because though God put the Promises into Christ, yet he reserved them also in his own hands.

REASON.

The *Reason* is; Because, though God put the *Promises* into *Christ*, and gave him them, yet he reserved them also in *his own hands* and *power*; For *God the Father* did not onely promise *Christ*, and that *Christ* should do every thing; but *He* promised *Christ*, and promised that *He*, by and through *Christ*, and for *Christ*, would do such and such things; *As that he would justifie*

them that believe; Rom. 3. 26. It is the *Father* that is *juſt*, in taking *ſatisfaction from Chriſt*; and yet is *the juſtifier of them that believe in Jeſus*: So *Rom.* 4. 5. Our *Faith* now ſince *Chriſt*, is made, (in this reſpect) the ſame with *Abrahams*, even as he, *to believe on him who juſtifies the ungodly*, not materially, meritoriouſl, as *Chriſt* doth; but *judiciall*, to acquit in judgement; which is the *Fathers work*: For it was on the *Father*, *promiſing this in* Iſaac: That *Abraham believed*, Verſ. 3. And this is the ſame Perſon who is meant *verſ.* 5. for that it is a continued ſpeech; which is more plain, *Tit.* 3. 6, 7. He that ſhed Mercy on us *through Chriſt*, juſtifies us by his Grace, *through Chriſt*; and this muſt be the *Father*: Alſo the *Father* promiſed by *Chriſt*, to give the *Spirit*, who is therefore called the *promiſe of the Father*, *Acts* 1. 4. and the progreſſe, yea, and whole work of *Sanctification* is given to the *Father*, *John* 15. 1, 2. and *Jude* 1. Not becauſe he works it immediately (for it is more ſpe-

cially appropriated to the *Holy Ghoſt*) but becauſe he hath purpoſed and promiſed it; as *Eph.* 1. 3.

Believing in the Father must not only be in general, but more ſpecial.

Nor by this *believing in the Father*, do I only mean, *in general to believe in him*; for ſo, *believing* being a Duty of the firſt Command, and a natural Worſhip, it is a due of all the *Three* Perſons in common, *as God*; and we are to *believe* in the *Father, Son, and Holy Ghoſt*: but the *Three* Perſons have pleaſed to ſelect, and more eſpecially to appropriate to *each of them* (yet in the name, and for the honour of *all three*) ſome particular Works about Man; even ſuch as more ſpecially ſuits with *their diſtinct and perſonal operations.*

Thus the *Holy Ghoſt* hath more ſpecially appropriated to *him*, the Work of *Revelation, Sanctification, Inhabitation and Comfort*: Inaſmuch as theſe Works are loweſt in Order, and neareſt to the Creature; as *He* is loweſt in Order of the Perſons Divine, and ſo neareſt to the Creature; though yet, as *He is one God, equal with the other*, ſo

thoſe

those *his Works* are as infinite, and glorious as any of the other.

And the *Father and Son* have more specially appropriated to them, *The promising* the good things which the *Holy Ghost reveales and works*: Because in *Free-grace*, a *purpose and promise* must go before the *revelation, and exhibition of them*; as the *Fathers person, and the Sons* are in *Order of subsistence*, though not in *Time*, before the *Person* of the *Holy Ghost*; therefore I say, *Promising* is more specially appropriated in *Scripture* to the *Father and Son*. And as *Promising* on *their parts*, so *Believing* on *our part*, is more specially appropriated in *Scripture* to *them Two*: To the *Father*, because the *Promises* are but expressions, and obligations *of himself*, to perform his *Purposes*. Inasmuch therefore, as *He*, who is the *First Person* of the *Three*, assumes to himself, the *purposing or decreeing* of all, which is the first root and rise of every thing; there is a fitnesse that *He* also should assume to *Himself* the *promising of*

them; inasmuch as they are *his own*, the issue and off-spring of *his own good-will*.

And the *Son* being *Heir* to all *his Fathers*, is also *Heir* to *his purposes and promises*; and had them all first made over to *him* (as ye heard before) and was appointed to purchase them for us; and so they also are *his own*: and *He*, with the *Father*, appropriate more specially to *themselves* our *believing in them*, unto the performances of the Promises. And the *Father*, though he made over all *Promises* to the *Son*, and appointed *him* also to *purchase them*; yet he put not himself out of possession, though he put *his Son* also in with *Himself*, and gave *his* Son another proper title by purchase; Yet the *Father* kept *his own title* to the *Promises*, and so to our *believing in him*, as well as in the *Son*: Which is intimated in this, that he retaines in his own hands that *promise* of making *Christs enemies his foot-stool*, *Psal.* 110. 1. Which containes in it also, the consummation of *all*

Pro-

promises to *believers*, both of *Justification*, & *Sanctification*, and *Resurrection from* Death, 1 Cor. 15. 25, 26. which *God the Father* assumes to *Himself*, though yet he executes, and performes it by *Christ*, (as ye heard before) Therefore Christ himself (though *he is at Gods right hand*) *trusts in* God, *Heb.* 10. 12, 13. and so must all *believers*.

Question. What is the difference twixt believing in the Father and the Son.

But it may be askt, *What difference is there twixt our believing in the Father, and in the* Son? I answer in Four things.

Answer. 1. *Believing in the Father, is, as in the Original Author of our good.*

First, *Our believing is in the Father*, as in the *Original Author*, and *undertaker* for our good; who sent, and *gave Christ for us, and raised him up from the dead*; and therefore *Rom.* 4. 24. *our faith* is so placed on *him*; but our *believing* is *on the Son*, as the Person appointed by the *Father*, to convey all good to us, *John* 6. 27, 29. so *Math.* 12. 18. to 22. *He is believed in* as Gods Servant, fitted to the work, as the meritorious, and working meanes of all our good; as the *bread of*

Life,

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Life, *John* 6. 35. therefore the proving him to be the *Christ*, helpt them to believe, *Acts* 18. 27, 28. becauſe they believed in *him*, as the Meanes or Inſtrument anointed, and fitted by *God* to *Save*. Hence it follows,

2. *It is more mediate.*

Secondly, *Our believing in God the Father*, is more *mediate and remote*; it is through, and becauſe of Chriſt, 1 *Pet.* 1.21. By *Chriſt* we believe in *God*: that is, not only by *Chriſt*, as the *Efficient* working *Faith*; but as the *Meanes* through *whom* we come to *believe* in the *Father*: For ſo the Greek word δι' οὗ as well ſignifies the *Inſtrument* as the *Efficient*. The *Efficient*, 1 Cor. 1. 9. and the *Inſtrument*, Acts 2.22. So 1 *Cor.* 8. 6. *Eph.* 2. 18. For, when God (that is, the Father) is oppoſed to him, *He* then is taken as the *Inſtrument* of *God*; for as *God choſe us in Chriſt*, and *adopts us by Chriſt*, Eph. 1. 4, 5. ſo he brings us to *believe in him* through *Chriſt*: The diſtance is ſo great twixt God and us, that we cannot immediately truſt in God; but now

ow our *Faith in Christ* is immediately *in him*: And therefore our closing is closer, and more immediate with *Christs Person* by *Faith*, than it is with the *Fathers Person*: *We by faith* close with the *Fathers Person*, as with a Father by *marriage*; but with the *Sons Person*, as with an *husband*, with whom we join immediately: and therefore *we believe* in the *Son*, as in a *gift* given to us, able to help us, *John* 10. and in the *Father*, as the *giver of it*: In the *Son* as in the *Mediator twixt God and us*, 1 Tim. 2. 5. And in the *Father*, as he is made *one with us* through the *Son*; therefore the *Son* is called *Emmanuel*, *Math.* 1. 23. not in respect of the *Union* of *his Natures*, but because *God the Father in him*, is *at one with us*, and on *our side*, who else is not one with us; Neither, as *we once* were *Righteous* by the *Covenant of Works*, in that *He is* too much above us *in holinesse*, nor much lesse, now we are *sinfull*. And as a Ground of

Third-

3. *Its in the Father, as a Divine Person.*

Thirdly, *We believe in the Father only*, as a *Divine Person*; but the *Son*, as the *Son of God and man*. Therefore *Faith in Christ*, is given to him as *Gods Son*, *John* 3 1[illegible] and as *Man*, to his *blood*. *Rom.* 3.2[illegible] And thus in *Faith* on *him* to be pitcht as *God-Man*, for thus only he doth the Works we truſt in Him for; to Merit, Mediate, &c. Hence,

4. *It reſts not in Chriſt, but riſeth up to the Father.*

Fourthly, *He* being *believed* in, as *leſſer* then *God*, being *God Man*, *faith* reſts not in *him*, but *riſeth* to the *Father*, as its utmoſt prop. *John* 12. 44. *Not in me*; that is, *Not onely in me*, but riſeth up to *My Father alſo*: That ſo, as the Father is the *Original* of all *good promiſes*, ſo he ſhould be the bottom of *Faith*, *Father*; in which it is *terminated* & to *whoſe Glory* it ſhall laſtly work. *Eph.* 1. 12. *and* 1 Pet. 1. 21.

USE.

Uſe. Exhortation. To ſhun an Error.

For *Exhortation* to ſhun an Error in the *Object of your faith*; of which *Error* we have before diſcovered, namely, the not taking in the Perſon of *Chriſt*, but pitching on

God and his promiſes; now I ew you another to ſhun: namely, hen ye pitch *your faith only on hriſt*; and not alſo *with him*, on d *the Father*: Many are ſo ignot in this, that they think *God the ather* is not the *Object of our faith* ow; but ye ſee it is otherwiſe: herefore give the *Father* alſo with *Son*, his due of *believing in him.*

The difference twixt Jewes and us, in believing.

he difference twixt *Jewes* and *us*, s not in this, that they had the *ather*, and we have the *Son In-rnate* to truſt in; but in this, t they had onely the *Father*, and *Son* but *in a promiſe*; whereas have the *Son actually come*, and *Father alſo* to *believe in*: ſo that have a double prop for our *ith*, and therefore ſhould have a uble ſtrength in *believing*. It is e, that *implicitely* we *believe* in *Father*, whilſt we do it in the *n*; as he that *ſees the Son, ſees Father*, though he know it not; cauſe *they are one*, *John* 14. 9. t, till it is done *explicitly*, *di-ctly*, and *knowingly*, it is ſo honourable to the *Father*,

We have a double prop to our faith, therefore ſhould have a double ſtrength.

nor

nor ſo comfortable to the *Believ*
Its not ſo honourable to the *Fath*
becauſe *profeſſedly* and *knowing*
ye give him not this his due of *b*
lieving in him, which he cha
lengeth: An unwilled reſpect
not counted an honouring a Ma
Nor is it ſo comfortable to us, ſ
the knowing and uſing Two, m
needs yield more comfort of Fai
than the knowing, and uſing On
only; *God* hath therefore as by gi
ving Two, *His Word and Oat*
Heb 6. 17, 18. So by giving Tw
His Son and Himſelf, abundant
provided for our ſecurity and com
fort. And indeed, as in ſome re
ſpects, we are much helpt in o
faith, by Chriſt being its *Object*: (
ye have heard) ſo in ſome reſpe
are we much helpt by the *Fath*
being the *Object* of *our faith*; F
in *Him* we have the *Root of a*
our faith goes to the bottom, a
in this, the deeper, the ſweeter, a
the ſtronger: For we truſt on
lecting Love, *Free Grace*, *Everla*
ing Mercy; that which diſpoſeth
Chriſt, and *his Riches* to whom

ll, and in what measures it will, atth. 20. 23. And so that Objeon is prevented, which may arise m their being one before *Christ*, in his *Soveregnty* orders *Christ* his *Merits* as he will: But ye e *his promises*, *Him fast* to trust as well as the *Son*. Yea, and ye uld be stronger in the *Faith in Father*, than the *Jewes* were, ho only believed in him) beuse by Christ ye have not the ther more obscured, but much re revealed than he ever was fore.

THIRD OBSERVATION.

That Believers are prone to sin in those Affections which be lawfull, and in some sence necessary.

3. *Obser.* *Believers are prone to sinne in those affections which be lawful.*

As here, *Trouble for Christs death*, *as Sin*, and *their own Apostacy*, as so *necessary*, that they *had sinned* if they had not been moved ith it; and yet *they sinned* in beg moved with it; as appeares, ecause *Christ* forbid them the *ouble*, *He* forbid it to them. And e *Sin* was (as ye have heard in the

the explication of the Words) be
in the *Object*, fearing too mu
even more then was to be feare
And in the *Passion*, too much be
moved with what was truly app
hended.

Use.

USE.

Informa-
tion.

For *Information* to *true be'iev*
Not only *to care that their affecti*
Not only to care to set affections on lawful things, but to care not to exceed.

be set on right and lawful things,
to care that they exceed not in th
Which we are the proner to, a
more hardly sensible of, becaus
substance of the thing is lawful:
nah was right in his desire to
found *true in his sayings* to Nini
because he was a *Prophet of God*
Israel, 2 *Kin.* 14. 25. But this li
rightnesse in him in the main, adv
taged the flesh in him to much
against *God*, in running awa
(thinking *Gods Mercy* would p
vail against that peremptory M
sage of *Ruine* to *Niniveh*) & aga
Man-kind; in wishing rather
Ruine of so many *Thousands*, th
His words shall seem to fail.

So *Davids error* in his strong
fections to *Gods house*, having

d in it: As *Solomon* ſaith of it> *Chron.* 6.8. made him erre, in at-pting a part of *Gods worſhip* hout a warrant, for which *God* roves him, 2 *Sam.* 7. 5,6,7. yea, d *Nathan* alſo the *Prophet*, not ing infallibly aſſiſted, was alſo led in judgement, *verſ.* 3. erefore the better the thing is it ſelf, the more circumſpect ye ſt be, that ye erre not about it. ely the *Diſciples* thought they ld not erre, in being *troubled* ut theſe things, *Chriſts Death*, *ir own Sinnes*, *Judas treaſon*, &c. e *Poet* obſerved *licitis perimus ues*; that in things lawfull lay moſt dangerous ſnares; let us erefore look to our ſelves, that exceed not unto *ſinne*, in ſuch e grief, fear, pleaſure, as in a de-e, and ſome kind, are lawful d neceſſary.

4. *Obſer. Believers are prone to be much troubled with the approach of afflicti-ons.*

FOURTH OBSERVATION.

That Believers hearts are prone to be much, and ſinfully troubled with the approach of Afflictions.

t was loſſes and tentations which the

the *Disciples* perceived com... which caſt them into this diſtem... of which Chriſt labours to c... them. This induſtrioúſneſſe Chriſt to remove and prevent t... *Trouble*; not only argues *His* ... *paſſions* towards them, (as h... been obſerved) but alſo their ... neſſe to be oppreſt with *tro*... Hence the *Scriptures* ſo abo... with *Inconragements* againſt *Tr*... *bles*, and *Exhortations* not to ... diſmayed with them; and our ... perience of our ſelves and oth... doth abundantly ſhew, how pr... we are to be *diſmayed* with *T*... *bles*.

Reaſons.

1. *Becauſe they croſſe the workings of ſelf-love.*

FIRST REASON.

Becauſe *Troubles* do exceedin... *croſſe* the workings and will of ... *ſinfull ſelf-Love*; which is all ... Eaſe, Pleaſure, Life, &c. The ... fore denying our Selves; ... put before the taking up ... Croſſe.

2. *Becauſe they eſtrange us from this World.*

SECOND REASON.

Becauſe *Troubles* do ſo much ... *off*, and eſtrange *us from* this ... ſent *World*: The delicacies of ...

W...

ld are baniſht from us, by
les; Therefore Chriſt deſcribes
bles by *hating* Father, Brother,
ſing *Houſes, Land, &c.* And
t *Troubles*, by *Sickneſſe Pains*,
is expreſt by *being dead*; and
lſo *Perſecutions*, for he meanes
, *Pſal.* 31. 12. Now the *Love*
is *World* is much in our hearts,
at the things of it are ſenſible,
ſuit our appetites.

THIRD REASON. 3

ecauſe *Troubles* are *contrary* to
od *Principle of Nature*; that is
in us (as well as to the fore-
tioned bad ones) *viz.* That
re to preſerve our ſelves, and
to avoid all evil; which was in
iſt, and made him be afraid and
y againſt his paſſion; profeſſing
t his *Will* as *Man*, was againſt
Sufferings, conſidered in *them-*
es, though *He* ſubjected that his
ll to *Gods*, and ſo *ſinned not*: But
r corruption gets ſtrength from
s good *Principle*, to oppoſe
oubles ſinfully; and ſo *Chriſts*
roubles at *Afflictions* is diſtinguiſht
m ours.

Becauſe they are contrary to a good principle within us.

FOURTH

4. *Because Self-flattery promiſe the contrary.*

FOURTH REASON.

Becauſe *Self-flattery* make *promiſe* our ſelves the contra *Luke* 12. 19. and *carnal confid* with *Atheiſme*, makes us build reſt on the preſent good; as P 30. 6. by which inexpectancy Evils, when they appear, our ſ rits are the more diſmayed, being unprepared, are the we to bear.

FIRST USE.

Uſe 1. *Exhortation. To take paines to be fitted for troubles.*

For *Exhortation* to *believers*, *fore-think, and take more pains* bout fitting *your ſelves* for *Troub* Even *believers* do too much *put the Evil day*, and do not let Words fore-ſhewing *Troubles*, preparing for *Troubles*, do as L 9. 44. Which either reſpects *bles* fore-told, *verſ.* 22. or the thi which might fit to bear *Troub* as that miracle, *verſ.* 43. But *lievers* do ſo dream of proſper and are ſo unapt to ſuffer, they ſhun to fore-think it ſe ouſly; as the *Apoſtles* did *Troubles* by Chriſts *paſſion*, or they had been fore-warned

ed. But *Job* did otherwiſe, 3. 25, 26. he feared afore; efore he ſo well indured, *Job* 12. that it grew inexpreſſible. It firmes your hearts in well do- whilſt ye fore-think *Troubles*, 14. 22. and they come never ſooner, but the eaſier, for your -thinking and preparing; nor d they bitter, but onely temper n ſurfeiting on your preſent t: So onely is that meant, 3. 25, 26. and implies, that it n Argument why Evil ſhould come when it is fore-fear- , and they keep away never the ger, nor fall on the leſſe, for r not expecting them; but en, and ſeize more heavily. s a ſhame for *Believers* to be ht with that *trouble* they before ed not; ſince the *Scripture* es them ſuch warning; and it is de the lot of the wicked, to have amities ſuddenly & unlookt for.

econdly, To *exhort believers* when *ubles* come, to look out for *help* *bear* fearing and watching, a- gainſt

2. *In troubles to look out for help to bear.*

gainſt *their own weakneſſe*: To ſ
fer is a *gift*, not onely carrying
vour, but new *ſuperadded* ſtreng
and a *gift* ſuperadded to Fa
Phil. 1. laſt. though in it ſelf
better than *Faith*, yet that wh
Faith helps not to, except aſſi
with freſh ſupply: *Sufferings*
Chriſts *Baptiſme*, *Matth.* 20. 23.
muſt have his preſence: It is Ch
Life to *bear them*, and come
of them, 2 *Cor.* 4. 10. 11. As
Chriſts *death* to be *under* th
wherefore ye muſt have *help* f
him: Even the ſmall *ſufferings*
faſtings & *mourning*; was to m
for the *Diſciples* at firſt; as *new*
is for old bottles, or *new cloth*
old, *Matth.* 9. 16,17. Any den
Nature is a ſtrong work:
Diſciples could not bear *Tro*
till the *Holy Ghoſt* came on the
Therefore Chriſt preſerved t
from all; and *God* gave them
Him, to be ſaved from Trou
(which would have loſt them)
well as from Sinnes; ſo long as
was with them, and the Holy G
not yet come on them; whic
me

eant in part, by that, *John* 17.12. mpared with 18. 9.

FIFTH OBSERVATION.

5 Obser. Believers should renew their Faith when troubles do assayle them.

That Believers should renew, and increase their faith, when troubles do assayle them.

The *Disciples* being in Trouble, re exhorted by Christ to *believe*; at is, to *renew* their *faith*, and to ake *progresse in it*; that must be s meaning, for they had already *lieved in him*, as well as *in God*; d yet he now exhorts them to do ; that is, to renew and increase it: *ith* is a *Shield*, which though we ve it by us, yet if we do not ke it up, it secures us not; there- re *Eph.* 6. 16. *taking the shield of ;* it is spoke in the present tense, shew our continued *act of faith* n every occasion; *and above all*; at is, above all the pieces of *ar- ur*, rather, and better not exer- e any than not this; if a man e his shield, though he should not e his helmet or brest-plate, he y be safe; *The Just live by faith*, *abac.* 2. 4. It is spoke of times of al, even as that whereby we live,

must be continually renewed, as our Breathing, our eating, &c. so must our *Faith* be *renewed* in *all troubles*. Therefore we find *David* and *Paul* in *their troubles*, still exercising, and putting forth *their faith*; they not only had it, but they still used it at that time; which when *David* did not, he was near a fall, *Psal.* 73. 2. and had the *Disciples* at this time *renewed their faith in Christ*, they had not been *so troubled*. When *Peter* brought *Faith* with him, it bore him up upon the Sea, and when he began to sink, it was because *his faith first sunk*, *Matth.* 14. 28. *to* 32. Of *little Faith*; that is, so little, as that it now works not: For so it is meant, as appeares by comparing *Matth.* 8. 26. with *Mark* 4. 40. So also you must *increase your faith*. It is called *Faith to Faith*, *Rom.* 1. 17. or *from faith unto Faith*, as *Psal.* 84. 7. they go *out of strength unto strength* or from company to company, overtaking the former, as in a journey; so must ye grow up out of *less*, unto a *greater degree of faith*

Not only upon new and farther *Revelations*, to have *more faith*; but when the ſame *Objects* only are before you, yet to grow ſtronger in the *Acts of faith*, and not only in the *Righteouſneſſe* of Chriſt, to *Juſtification*; as it is *Gal.* 3. 11. meant by the *Apoſtle*; but alſo in the *Perſon of Chriſt*, and *his priviledges and promiſes*, unto the bearing up under all *Troubles*: Wherefore the *Apoſtle* refers this *living by faith*, which implies a *progreſſe*, (as we ſhall ſhew by and by) unto *Affliction*, *Heb.* 10. 38 (as it is meant chiefly in the *Prophet*, whence he quotes it) as well as he doth there unto *Juſtification*. And this *progreſſe in faith*, proved by that ſaying, (*the Juſt ſhall live by faith*) becauſe what we live by muſt have continuance and progreſſe; if we grow up, that muſt continue and grow up: Therefore 2 *Theſ.* 1. 11. he prayes for *the fulfilling the work of faith*; It is therefore to be laboured, that it ſhould be filled up, and added to, more and more; and by this meanes is all the good plea-

ſure of *Gods goodneſſe fulfilled in us*; and without the filling up of *faith* it cannot be filled up in us: That though there is inexpreſſible *freeneſſe* in God (which to expreſſe, he calls it *good pleaſure and goodneſſe*) yet it is not *fulfilled in us*, but by the *fulfilling of faith in us*.

Uſe.

USE.

Exhortation. For *Exhortation* to *believers*, not to *reſt in having faith*, but keep this ſound in your eares, Believe *in God*, Believe in *Chriſt*; uſe and renew your Faith, exerciſe it; elſe Chriſt will count ye to have *no faith*, *Mar.* 4. 40. It is the ſame, not to have, and not to uſe; and it is a ſigne *your faith is little*, if it work not; as it is clear by comparing *Matth.* 8. 26. with *Mark* 4. 40. Alſo *increaſe your faith* by every *Revelation* of *Gods Righteouſneſſe*, (as *Chriſt* and *his righteouſneſſe* are more clearly made known) our *faith unto comfort*, and *boldneſſe* ſhould *increaſe*, *Rom.* 1. 17. By that *clearer Revelation of Righteouſneſſe*, ſhould their *Faith* go on from

To renew and exerciſe Faith.

rom *degree to degrees higher*; eb. 10. 19. to 24. So by every *ealing Ordinance*, and *token of fa-our*, our *faith* ſhould *increaſe* un-o *aſſurance*, *Judges* 13 23. 2 *Chron.* 0. 21, 23, 26. And ſo by every *ryal and Affliction* our *faith* ſhould row, in that it is *tryed*, *Jam.* 1. 3. nd *increaſeth* other *graces*; there-ore it ſelf firſt *increaſeth*.

And we ſhould labour to *increaſe* ; Becauſe whenever *Troubles* aſ-ayle us, our firſt Work ſhould be o *increaſe our faith*; as they do heir fortifications when the Ene-ny approacheth: More *ſtrength* is equired, when Troubles aſſault, nd all our ſtrength is in *Believing*, *Iſa.* 30 15. a quiet waiting on God; which therefore muſt be increaſed: Therefore the *Afflictions and growth* of their *faith* are conjoyned, 2 *Theſ.* 1. 2, 3, 4. Therefore the *Diſciples* being told what offences they muſt meet with, and *forgive injuries to their brethren*; they pray for *increaſe of faith*, *Luk.* 17. 1. to 6. Becauſe *faith* is to be *increaſed*, whenever we enter tryals and trou-

bles: Yea, and usually the latter Troubles are strongest, as supposing more strength, (as *Davids* were by his Sin of *Adultery and Murder*, and *Numbring the People*, and the *punishments* thereof, which were his last and greatest:) therefore *Faith* had need be *increased*, which only beares them.

Inforced from the Apostles words, Jude 20. 21.

This *Exhortation* I will only presse in the *Apostles* words, *Jude* 20. 21. *Beloved, building up your selves on your most holy faith, praying in the Holy Ghost; keep your selves in the love of God, looking for the mercy of our Lord Christ to Eternal Life.* The Apostle having provoked them to contend for the *Faith*, against base opposites, whom he describes, from *Verse* 2. to 17. and exhorts them not to be discouraged, or turned out of the way, by all their base courses, *Vers.* 17. 18. whom he again sets forth in their ugly colours; as a meanes to help *Believers* to do this duty in withstanding. He exhorts them to proceed in the *Work* of their *Faith* and saith, that their *Faith* is their

For

Foundation, (for that on which we build up is the Foundation) *Christ* is called the *Foundation*, 1 Cor. 3. 11. and so are the *Prophets and Apostles*, Eph. 2. 20. and here *Faith* is also so called, and nothing else that I can find is so dignified: *Christ* is the *Original*, and *Principal Foundation of us*; yea, the only *Foundation*, properly and strictly; as the *Apostle* saith, none other then *He* can be: But the *Apostles and Prophets* are remotely, and *ministerially* outwardly called the *Foundation*, because they first, and onely revealed Christ; and *Faith* is the *Foundation* but *Instrumentally* also, yet much more nearly and intimately then the *Apostles and Prophets*, in that *Faith* is the *immediate bond and union of us unto Christ*, the *Foundation*, Col. 2. 7. *stablisht in the Faith*, is a being *rooted*, and *built in him*: so that all our strength is in our *Faith*, *Instrumentally*, as in Christ, *Originally*; yet not conveyed from Christ to us but through our *Faith*. Therefore if we would have any progresse, it must be

by our *faith*, and as that goes forward, the whole building goes forward.

Not only at first, do we build on our *faith*, but all the *while*; (as not only do we at first, but all the while build on *Christ*) Therefore of all things, our *Faith is* of greatest consequence; there is neither *beginning* nor *progresse* can be without it. And this *faith* is *holy*, yea and *most holy*, no *Grace is* like it; not only in that, beyond all others, it empties a man of himself, and sets up *God*, (which is to be *holy*) but also, because it onely of *all Graces*, gives *Union* and *Communion* with *Christ*, as an *Head*; in *whom*, and from *him onely*, is had *full holinesse* (as ye have heard before) in that his *Person* is *God*. Therefore there is nothing so good as *faith* to labour about; which labour upon our *faith*, must be constant and continued: therefore he speaks in the present tence, (*building up*) and a *Progresse in this faith*, will help us on to every thing else.

Faith the most holy Grace.

We

We ſhall be ſtill able to *pray* in the *Holy Ghoſt* for ſo much the connection may imply, (as well as that Prayer helps *Faith*, as was before obſerved) and this *praying* ſtrengtheneth againſt *Troubles*; therefore it is annext, as that which gives uſe and efficacy to the whole armour, *Eph.* 6. 1. 3, 18. *Growth in it, helps to be ſtill able to pray in the Holy Ghoſt.*

Alſo it will inable us to keep our ſelves in *the Love of God*; for it is *believers* duty to keep themſelves in it; they may loſe, though not the *Everlaſting Love of God*, yet that *actual manifeſtative delight* of God in them, which ariſeth from their obedience, as it did from Chriſt, *John* 10. 17. (who yet was loved with another love, on another ground) and ſo *John* 15. 10. out of which they may depart; but *progreſſe in faith* helps them to *keep* in this *love*; becauſe it keeps up the influence of Chriſts ſtrength into them. *To keep our ſelves in the love of God.*

And it alſo inables them unto a continual *looking for the mercy of Chriſt unto eternal life*; which is a duty moſt profitable and comely *To a continual looking for the mercy of Chriſt.*

for *Believers*: And *Faith* growing up, inables too, becauſe it makes thoſe things which cannot be ſeen, to be more, and more real and evident, and ſo to draw in the mind to a continued fixtneſſe on them, and expectation of them, as the clearer manifeſtations of glorious Objects doth; eſpecially when it is with an aſſurance of intereſt, and propriety therein. Now then, *Faith thus being, and working*, it muſt needs greatly help to *ſtrengthen* againſt *aſſaults*; for the more we are built upon the *Foundation*, the *ſtronger* we are; and the more we *keep our ſelves in the Love of God, looking for the Mercy of Eternal Life from Chriſt*: the much more *able* ſhall we be to *indure Trouble*: Therefore, be we perſwaded, as *Troubles* come, to *exerciſe* and *renew our Faith*.

6 Obſerv. Now Chriſt is come, to uſe ſpiritual conſiderations to ſtrengthen againſt Troubles.

SIXTH OBSERVATION.

That now Chriſt is come, believers ſhould chiefly uſe ſpiritual & heavenly conſiderations to ſtrengthen their Spirits againſt Trouble.

Namely, ſuch as are taken from

Gods

Gods Electing Love, Christ his Work for us in Heaven; our Glory there to come, &c. For *These* Christ sets here before *his Disciples*; not only, as most proper for the present case in hand; but as now most comely and helpfull to *Believers in all Troubles*: Indeed before *Christs coming*, the *Consolations* were some outward *Priviledges*, or the coming of the *Messias*, or some general *Promises* of good things in this *Gospel*; but now we find the *Apostles* in all their course, *arming and comforting* the Spirits of *Believers*, by *these* fore-named *spiritual and heavenly Consolations*.

Reasons. 1.

FIRST REASON.

Because, *Now is the season of these Comforts*; former ages were not the season: wherefore though they were seen in the blossome and bud, and much desired, yet they might not be gathered, 1 *Pet.* 1. 11, 12. Wherefore, though they had some hints now and then of them, yet they were not so generally, nor so fully revealed, as *now they be.*

Because now is the season of these com-

The

The *Revelation* of the Glory, is that which was reserved to our age, as the text saith, *The things reported to you*, as well as the *Glory it self*, *Eph.* 3. 5, 9, 10. For now *Christ is come*, and hath made known *his Fathers bosome and heart*, and *opened it to us*, *John* 3. 12, 13. *He* first preacht the Gospel, *in his own flesh*, *Heb.* 2. 3. it was never before revea'ed: some shadowes or hints of it, were before; but *it self*, in its *clearnesse and Glory*, never was preacht till *He began it*, *and since*: Rather *promises* of the *Gospel*, than the *Gospel*, was it which was before *Christ*, *Rom.* 1. 1, 2. For the Gospel implyes *tidings of things done*, and not to be done, and this was onely begun to be in act, when *Christ* came and preacht.

Therefore *Mark* 1. 14, 15. *he preacht the Gospel*, and said, *the time is fulfilled*: and because in *Christs Life* all was not actually done, therefore he is said but to begin it; and the *Apostles* perfected the *Gospel*, for they reported all to be actually done: so that this

is

the *season* of its *revelation*, and the time of the *fruition and vi-* of *these heavenly things*, *Mar.* 15. *is at hand.* This therefore their *season*, as former ages were season of the Types and promi- of them; these are the better *ings*, reserved for us of this last ge of the World, *Heb.* 11. 39, 40. low every thing is most fitly used its season, it is most comely, and most effectual then: there is a ind of absurdity in unseasonable- esse.

SECOND REASON.

2. *Beoause the life of Christianity is in these.*

Because, *The Life of Christianity in these*; Not only as it is distinguisht from that Life which was in innocency, through the Covenant of Works; from which this differs *specifically*, and more then the Sun from a Candle; both which though light and fire, yet greatly differs.

But also, as it is distinguisht from that *Life* by *Faith*, which was *before Christ*, from which this differs *gradually*, as Infancy and Childhood from full age, *Gal.* 4. 1, 2, 3, 4. where-

Wherefore it obtaines anothe
Name, (as a Child is called a Man
and is called *Christianity*, which
never was before *Christ*, *Acts* 11. 2
And its Name shewes its Nature
It consists in such *Revelations*
Christ by faith apprehended : A
were not at all in innocency
nor in any such measures, befor
Christ came, *Gal.* 3. 23.

The *sight* of *Christs Glory*, and
our Union and Communion wit
him : This is *Christian Life* ; By
Faith to see the things that ar
Invisible ; Is the *Life*, *Heb.* 10. 38
Live by Faith : Which *Faith* is de-
scribed, *Heb.* 11. 1. Which though
it also reveale things which once
by reason might be seen ; as the
Creation, *vers.* 3. Yet it also
(and that which it chiefly aimes
at,) reveales what never was or
could be seen in Innocency, by
Reason : As *Gods Electing Love*
in Christ, *Heavens Glory*, *Our*
Participation of all Grace and
Glory from Christ, by *Union wit*
him : And on these Considera-
tions to Love, Obey, be Pati-

ent.

, &c. This is the *Life of a Chri-*
n, 2 Cor. 3. 18. *Seeing by Faith*
a Divine Revelation, Chriſts
ory, and be *turned into it*, is
de the *Summe of all Chriſtiani-*
Gal. 2. 20. *Chriſt lives in him,*
d he lives by faith in him: So
beſ. 1. 17, 18, 19. Increaſe of
ſe is all put in the apprehenſions
Faith of *Revelations* of *Chriſt,*
d the *Glory with him:* and ſo
b. 3. 16. 20.

Now the *Life of Chriſtianity*, ly-
g in this: The *Conſolations* fetcht
nce, muſt needs be moſt effectu-
and moſt lively, and moſt pro-
r, as humane Conſolations are
oſt proper to a man: *Theſe* breed
e *beſt Spirits*, in that they carry
e *beſt Spirits with them*; even the
ſe it ſelf.

USE.

Uſe.

Wherefore *Believers* are to
e *Blamed*, for not *Uſing*, and
o be *Exhorted* to *Uſe more*
heſe kind of Antidotes and Cor-
ials.

To blame
For not uſing, And
Exhort.
To uſe more theſe Antidotes.

Theſe are the proper Phyſick of
his State of the *Goſpel*; *Chriſt* hath
come,

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come, and opened to us *His F*
thers Bosome, and shall not w
study and bear up our selves b
them?

1 Pet. 1. 10. *explained.*

The *Prophets* who did but fore
see, and fore-hear them, were
much taken with them, as that the
exceedingly laboured to *prye in*
them, 1 *Pet.* 1. 10, 11. The word
are significant, *enquired*, *searcht*
intimating both *great desire*, an
labour to find out; the one word
ἐξεζήτησαν, signifying a *seeking* ou
by *inquiry* or *question*; pursuing b
questions till it is fully found out
and the other word ἐξηρεύνησαν, im
plying an *exact seeking*, as for hi
things, until one hath *every hint*, o
doit, 1 *Cor.* 2. 10. both which im
ply the *utmost exactneſſe* in *seeking*
and the *Glory they sought to find*,
in the Greek, *vers.* 1. *to latter end*
expreſt in the *plural number*, em
phatically shewing its *transcenden*
cy; *yea*, *and the Angels desire t*
look into these things, Vers. 12. *lat*
ter end παρακυψαι, by *bowing dow*
to *prye in*, an *industrious*, and *mo*
heedful prying, alluding, as it
thought

ught, to the *Cherubs* about the ; who *bowed* or *turned their ads and Faces* to the *Ark*, which nified *Christ*. Now we have them *ead open before us*, *Can.* 5. 1. d ſeldome caſt our eyes on them comfort us by them: I appeal *in ds name*, before *whom* we now , *who knowes* all your courſe; hen did you fetch in *Comforts* ainſt *your feares and troubles*, by olving theſe *heavenly and ſpiri- l treaſures of yours?* But have not ſtill by ſome other way ught to bear up your ſpirits? hat ingratitude? yea what folly this? *theſe Heavenly conſolations* more *general* and more *ſtrong* *mforts*, than any ye can take

Theſe heavenly conſolations are more general, and more ſtrong comforts then any.

First, *They* are *more general*; for ey contain *all comforts*, whereas her conſolations carry in them t ſome particular Comfort; and rve againſt but ſome particular Affliction: But *theſe* equally help gainſt all *Troubles* and ſo are much etter; as the *Paracelſian Phyſick* that which repaires & ſtrengthens

1. *More general, For they contain all comforts.*

ens whole Nature, and repells Weakneſſe, is beyond your ot Phiſick, which topically is app ed onely to ſome partic part, for ſome particular eaſe. And as *they* are *more ge ral*, ſo,

2. *More Strong. For they comfort in every particular.*

Secondly, *They* are *more ſtr comforts*, though they ſerve turnes, yet they do *comfort* in e ry *particular*, much more, and *through*, than others; wh reach onely to the particular: the Light and Heat of the S though it ſerve every creature the World, yet it better ſerves particular than a Candle do *Pſal.* 4. 7. *The Light of Gods co tenance puts more gladneſſe in, t abundance of any worldly thi* For *theſe comforts* are *Spiritual Immortal*, and ſo reach the *Spir* it is *in it ſelf*; other comforts o ly refreſh in ſuch a caſe, and as *Spirit* is in, and by the Bo ſubjected to ſuch or ſuch ſtate, and indeed there never ſoak into the intim of the *Spirit*, ſolidly to co

Being immortal, ſo reaching the Spirit.

that; they ſprinkle comforts ut the heart, but never *put glad- into the heart*; there is no ſuit- neſſe twixt them and the *Soul*: *theſe heavenly ſpiritual comforts* ſuited to the *Spirit*, reach it to full; therefore do moſt *ſtrongly* reſh it. Alſo theſe *ſpiritual com- ts* are ſo *vaſt and great*, that they e up, and fill the *Soul*; all other mforts are too ſmall for the *ſoules* at capacity, but theſe *fill* every ner of the *heart*: Alſo *theſe com- ts* do *preſent* to the *ſoul* ſuch great *ories and Happineſſes* as *her own*, that *they greaten the ſoul*: for, ch as are the *Objects* with which *Spirit converſeth*, ſuch is the *Spi-* : therefore *Kings* have high and eat *ſpirits*, becauſe they look on eat & ſingular things as their own. herefore the *Soul* looking on theſe *avenly things*, it *raiſeth* the *Spirit*, that it becomes too *big and high* r *troubles* from below, to bring nder; whereas all other comforts eing but from things of the Earth, re below the *Spirit*, & may enfee- ble and abaſe it, but cannot greaten

Filling the Soul,

Preſenting great glo- ries and happineſſes.

or

or ſtrengthen it: Yea, and *heavenly ſpiritual comforts*, are *Comforts* which *ſpring* from *chiefeſt good*, from the *Perfect End*, *Iſſue of all*: therefore much *ſtronger* than other comfor which are but the refreſhment the way to our End.

Strengthening and nouriſhing the new Creature.

And as *theſe heavenly* comfo are more *ſtrong*, ſo they are mo *ſtrengthening and nouriſhing* to *new creature in us*, than any oth conſolations. *Theſe* (as ye ha heard) carry the very *Life Chriſtianity* in *them*; and thereſo muſt moſt of all *revive and cher* the *Inner Man*; *theſe* at firſt *bre* therefore do beſt *feed and nouri* the *new creature*, as was ſaid befor in another caſe, ordinary phyſic removes the cauſe of a diſeaſe, an ſo the ſickneſſe; but no way re paires or ſtrengthens nature, bu the *Paracelſian* Phyſick cures b repairing and ſtrengthening Na ture: and ſo do *theſe conſolation* help the Soul againſt *Troubles*, b *ſtrengthning* the *Inner man*: T beſt *Chriſtian* may obſerve that

Creature, is never ſo much re-
d, as by the *meditation* on
beavenly and ſpiritual conſide-
ns.

Wherefore I beſeech you reſolve
nd hold to it, to uſe more theſe
ds of *cordials* when your *Spirits*
p in any *Trouble*: Why ſhould
ather chooſe to drink down the
racts of Earth then of *Heaven?*
he creature, then of *God and*
ſt? Oh do not ſo, but labour to
w and underſtand *theſe kinds* of
ſolations, and to acquaint your
es better with them, and to
ke them more familiar with
r ſpirits, and to grow into more
ured perſwaſion of your intereſt
them; which that ye may do,
muſt both obtain the *Holy Ghoſt*,
reveal them to you (for *he onely*
wes them, as *a mans ſpirit doth*
things of a man, 1 Cor. 2.10,11.)
d ye muſt uſe that *faith* which is
evidence of things not ſeen, *Heb.*
1. which *Faith* helps your ſoul,
the proſpective glaſſe helps the
e to ſee theſe heavenly things,
hich elſe are ſo far off, that the

The Uſe further preſſed.

Soul

Soul cannot perceive them; a
this *act of faith* which makes th
heavenly things evident to you, w
draw in your Soul unto an *app*
priation, and *application* of them

A mistake about faith in heavenly comforts cleared.

It is a mistake to think, we m
see them by *true Faith*, and
apply them to our selves; or th
we first apply them, and after th
see them; No, no, the *evidenci*
of them by *true faith spiritual*
will draw in the Soul to *ap*
them; Every Man, and Creature
whom the Sun shines, takes in t
blessing of his influence for
share, as pertaining to him; Th
Apostle describes that *Faith* whi
applyes and *justifies*, of which
gives many instances, through
the 11. *chap.* to the *Hebrewes*;
describes *that very faith*, to be
evidence of these things; Becau
where there is such a *seeing* th
things, the *Heart* is brought to
brace, and apply *them*; therefore
joynes the *evidencing these thing*
and *hope* together; because th
evidencing them will bring for
hope: and *Vers.* 13. the *seeing* the

the being *perſwaded of them*, *embracing*, or *ſaluting them as own*, are conjoyned, for they go together: becauſe indeed, *Holy Ghoſt* never reveales them tually, and as they are, to any, to them who have been choſen em, and ſhall have a proprie- n them: Yea, it is the ſame *ce*, of *true holy faith*, that makes evident, and ſhewes them to and that *applies them* to *Ju- ation*, though it be a diverſe act e ſame *Grace of Faith*, yet it e ſame *Grace*: For, what *Faith* the *Apoſtle* deſcribe *Heb.* 11. 1. that *Faith* of which he ſpeaks ore, *chap* 10. 38. by whi h the *live*; and that which he ex- lifies throughout the 11. *chap.* which are *Juſtifying Faith*; erefore it muſt be, that the *Faith* ich *Juſtifies* and *Sanctifies*, doth evidently ſpiritual things to though by a ſeveral and diſtinct from that by which it *Juſtifies*: herefore, being the ſame *Grace*, en it hath ſhewed us *ſpiritual ings*, it will go on to draw us to

ap-

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apply them to our ſelves. Where-
fore get, and *exerciſe* that *act*
faith which makes ye *ſee evident*
heavenly things; and this will ma-
ye *apply them*, and *draw* comf-
from them.

Now in this *Work*, it is the G-
ſpel which ſets the *Objects* or
heavenly things before us: Then
Holy Ghoſt his Work, in *convi-*
cing or *perſwading* of the reality
thoſe things to our *Underſtandin-*
is as the *light* which ſhines on t-
Objects, and makes them *viſible*:
Faith by his *conviction* or *perſ-*
ſion, is as the proſpective glaſſe wh-
inables our underſtandings to p-
ceive the reality of them, whi-
elſe it could not. Wherefore wi-
this *Light* of the *Holy Ghoſt*, a-
this *proſpective glaſſe* of *faith*, w-
your Spirits and underſtanding
view in the *Goſpel* again and aga-
the things of Heaven and of *Chr-*
and thence fetch *Comfort* in eve-
Diſtreſſe.

Now to the end ye may be he-
to do thus, I ſhall in the follo-
ing *Obſervations* open to you

Things about *Heaven*, and our *ry* there; which *Christ* revealed his *Disciples* in this *Text*: by do- of which, I shall set the *Things* fore you, which are able abun- ntly *to Comfort your hearts*; But y will be as *glorious sights* in kneſſe, to them that cannot ſee; cept ye obtain the *holy Ghoſt* to *e on them*, as the Sun, on Co- urs: And get that *Act of Faith*, ich is the *Evidence of things not* to lift up, or inable your *Souls* the *Underſtanding*, to look on m: Which *Favour* I deſire the *rd* to afford you: And ſo I pro- d.

HE *Deſcription* of HEAVEN, And the *heavenly* Condition of BELIEVERS at the laſt: HRIST *Revealeth* in this TEXT, hus.

FIRST, It is *Deſcribed* by the *ce* it ſelf; *Heaven*, is an Houſe, called in oppoſition to a Tent or abernacle, to ſhew its Stability, nd the Stability of their State

who live in it : Wherefore it i
faid to have *Foundations*, *Heb.* 1.1.
more then one, many, and yet on
gives Stability : And, 1 *Pet.* 1. 4.
is faid to be *Incorruptible*, *Undefi-*
led, *that fadeth not away*: This Sta
bility is for ever, and without a
Change: As appeares both by th
Time in which it was Created ; I
the Beginning : *Gen.* 1. 1. That i
in the firſt of all Time, and of a
Creatures : Now all that *God firſt*
made, He made *Immortal*, as th
Angels, *and Chaos*, *and theſe Hea-*
vens : As alſo, by the Manner o
Gods making it, for he did not ex-
tract it out of other things, as he
did all viſible things in this World,
he made and drew them out of th
Chaos : But he put them forth *Im-*
mediately from himſelf, as he di
the *Chaos*, the *Angels*, and *Man*
Soul : Now all that *God Immediate-*
ly puts forth, and makes of Nothin
is *Immortal* : Whereas, all othe
things return unto their firſt Prin
ciples.

SECONDLY, It is *Deſcribed* b
Its Relation to God ; *It is Gods hou*

ſo called, both becauſe *He made it*, *Heb.* 11. 16. As alſo, becauſe *He dwells in it*; that is, in it he puts forth *His chiefeſt glory*, (as a Prince doth in his Palace where he dwells, much more than in a Tent, or other part of his Kingdome;) ſo that *Its glory* muſt be as much above any of this Worldly kingdomes, as *Gods* utmoſt *Power*, *Majeſty*, *Wiſdome*, *Riches*, which he can put forth, are above mans.

THIRDLY, It is *Deſcribed* by *Its ſpecial appropriation*, to the *Firſt Perſon* in *Trinity*, the *Father*: It is *God the Fathers Houſe*; both becauſe he made it; For Creation being the firſt work done on the Creature, is *ſpecially appropriated* to the *Firſt Perſon*, the *Father*; Alſo becauſe it is to be *His*: The *Sons* and *Holy Ghoſts* being in this World and reſigned at the laſt day, that *God the Father* may be *All in All*; (as He is Firſt in the Motions about the Creature) 1 *Cor.* 15. 28. The *Fathers People*; that is, the *Elect* are to dwell there, and *His Love* in *Election* to be ſhewed forth there:

Therefore it is called the *Fathers*; *Matth.* 13. 43. though yet the *Son and Holy Ghost* are included in it.

FOURTHLY, It is *Described* by *Its ſpecial Relation to Chriſt*, though it be *God the Fathers Houſe*, yet *He is Chriſts Father*, and ſo it is *Chriſt his inheritance*, and *Believers Inheritance*; As 1 *Pet.* 1. 4. in that, *They* be *One* with *Chriſt*, *Sonnes and Heires*; Inſomuch that theſe *Diſciples*, had they loved him as they ſhould, would be glad of his departure, ſince he went but to his *Father*, *John* 14. 28.

FIFTHLY, It is *Deſcribed* by *Its capeableneſſe* of *Them*, and ſo of *All Believers*, (for *He ſpeaks* to theſe *Eleven* in the *Names of All*, as ye heard before) there are in it *many Manſions*: It were no Comfort, to hear of its *Excellency*, if it could not receive us, though *God* dwell there, yet the Creature alſo may; For *He* is now *Emmanuel*, *God with Us*: And many, not a few, (though Comparatively they be a *Little Flock*, *Luke* 12. 32.) and many for ſome, not for all, and that

set number, for it is *Prepared for Beleevres*, *Heb* 11. 16. Therefore for so many as shall *beleeve*, and for no more: Now these their dwelling places are called *Mansions*, to expresse their abode in them, they be *Sons* with *Christ*, and shall abide in that *House* for Ever.

Now the *Truth* of all this *Description* of *Heaven*, is ratified by an *Argument* taken from *Himselfe* (*If it were not so I would have told you*) He was their *Friend*, came from *Heaven* to *Reveal its Secrets*, *He is the Faithful and true Witnesse*, therefore could not, but deal truly with them.

Further, *Heaven is Described* in referrence to *Beleevers*; By the *Means* of *their accesse and entrance into it*, which is *Christ*: Who

First, *Prepares a Place for them there*; The *Father prepares it*: *Math.* 25. 34. Both by a *Free choosing them to it*, and their particular Portion or Place in it, before the *World began*: As also, by *Creating it for them* from the *Foundation of the World*: But *Christ prepares it*; By

Meriting, and *Bringing about their Fruition of it*: Both by *Removing Impediments*: And *Purchasing the Fathers Favour*.

Now, *Christ Prepares a Place*; By *Going*; (*I go to prepare a Place*) *He came* from *Heaven* to *prepare a Place in Heaven*; By *His humiliation* And then *He went* from Earth; To *prepare a Place*: Both by *His dying* To *satisfie Justice for Sin*; and to *ratifie the Promises*: (*Heb.* 9. 15. to the end) And by *His rising from Death*, in that if He had been *held under death*, He had not been quit from *our imputed guilt*, nor could we have bin, nor had he lived to bring us to *Heaven*; 1 *Cor.* 15. 14, 17. *Rom.* 4. 25. & 5. 10. *Heb.* 7. 25. Also by his *Ascention*, in that he thereby opened *heaven door*, which was before shut, *Heb* 9. 8, 12. & *dispenced gifts to gather the Elect. Eph.* 4. 8, 11, 12. Also by his *Session at Gods right Hand*; where he pleads his *Merits*, which is called *his making Intercession for us*; *Rom.* 8. 34. and thence sends down the *holy Ghost* to doe all in us, that is requisite to our meetnes,

eetneſs for that place: And ad-
iniſters the World for our good:
nd poſſeſſeth the Heaven in our
ame, and as our *Head and Root*:
o that *Chriſt* as a *Meritorious cauſe*,
n *Exemplary cauſe*, and an *Efficient*
auſe, prepares a *Place* in Heaven
or *Believers* by his going: And this
further.

Secondly, *Amplified* for his *Con-*
ummation of this his *Preparation*;
s he prepares a *place* for them; ſo
e will bring them into that *place*;
Which that he may doe, being now
one, he muſt come again: *Chriſt*
ill come from *Heaven*, to fetch
elievers unto *Heaven*; he will
not ſend for them, but come for
them; which makes their acceſs to
Heaven the more glorious, in that
they ſhall be fetcht thither by *Chriſt*;
Which is done, both in regard of
Himſelf, that he may have the *Glory*
of judging the World, both *Believers*
and Unbelievers; And in regard
of them, becauſe they are *his body*
and ſpouſe; and he will come to
them therefore to *marry them* and
joyn them to Himſelf; this is ano-

ther diſcription of Heaven, by th
manner of their *entrance* into it, e
ven by *Chriſt his glorious comin*
from Heaven, to *fetch* them thither

Laſtly, He further *amplifies* it, b
a Diſcription of the *heavenly place*,
by *Its Communion with him*; They
ſhall be taken to him, to be one
with him, as the Body with the head,
the Spouſe with the Husband, and
they ſhall be where he is; That is,
in the ſame *place, ſtate, and condition*; *Heaveuly happineſſe*, is a being
one with Chriſt, and in *his place, and ſtate*; John 12.26. Thus theſe
Words are a *Diſcription of Heaven*, and the *heavenly condition of true believers*: And ſhew us, That
Chriſt is the *Way, Truth and Life*,
as *John* 14.6. [*The Way.*] For by
Him they come, [*The Truth,*] For
if every thing were not ſo, *He would tell it*; [*The Life,*] Not only
as a *Meritorious cauſe*; But as the
Root, Heavens *Life, is in him*, *Col.*3.
3. 4. A being taken to Him, and
with Him.

SEVENTH OBSERVATION.

That believers glory in heaven, is a

Fellowſhip

Fellowship in the Fathers Glory.

It is Dwelling in his House, and so sharing in that Glory, which the *Father* there hath, arising to *Himselfe*; There is great Question about *desires of Salvation*, and *not Gods glory*; But the Truth is, *Salvation* is the *fruition of Gods glory*; a being in, and so pertaking of the *glory of Gods house*, as they are pertakers of the *Divine Nature*, so of *His glory*; That is *Their Salvation*; And it being the End of all things, it is the *Fathers Glory*, who is the *beginning* of all things.

EIGHT OBSERVATION.

That Gods glory in heaven which believers pertake off; Is a Created glory: Or a glory which ariseth from Creatures to God, and had a beginning.

For it is the *glory* which *he hath*, since he made him an *house* and dwelt in a *place*; and so it is nearer to the Capacity of Creatures; Whereas the *glory* that is *in*, and *of himself*, and *Eternall*; Is *Incomprehensible, and Incommunicable.*

NINTH OBSERVATION.

That Believers Glory in Heaven, Is in a Communion and union together.

Many together, dwell in one Houſe; It is a *being One*, as *God and Chriſt are One*; *John* 17. 22. as the Glory of this World, and ſo of Mans body is in the union and compact of many parts together: It is alſo a *being with Chriſt*, (as is expreſt in the Text, and hath bin ſhewed before) And it is a *being with God* alſo, As *John* 17. 21. *One with Us.*

FINIS.

THE

THE TABLE.

THE *Words* are part of *Christs last Words*, spoken to the *Eleven Apostles*. Page 3.
The *Occasion*, or *Ground*, And so the *Coherence of the words*. 4.
The *Parts*, which are two. 6.
First, The *Duty charged by Christ*, on *His believing Disciples*; *That their hearts should not be troubled*. And what *Trouble is meant*, what not. 6,7,8,9.

DOCTRINE.

That true Believers, how weak soever in Faith, should not be oppresst, or perplext in heart by any thing whatever befalls them, Either in Sinne or Afflictions. 9.

REASONS.

First, Because such *Trouble* ariseth from

from an *Evil Root and Cause*, Viz. *Ignorance*, or *Unbelief*. 12.

Secondly, Because such Trouble hath *Evil effects*. Shewed in Six Particulars.

1. It is Troublesome to Gods *Heart*. 14.
2. It frustrates *Christs Work*, in a great part. *ibid.*
3. It unfits them for their *Christian service*; which is to eat the *Holy things*, and keep a *Continual Feast*. 15.
4. It brings a Consumption upon their *Spiritual Strength*. 16.
5. It Casts an Evil Report on *God*. 17.
6. It gives great occasion to *Corruption*, and the *Devil*. *ibid.*

USES.

For *Information*; To them that judge the way of *Believing* a sad way, shewing it is the *onely way* of Joy and Quietnesse. *ibid.*

Secondly, For *Exhortation* to *Believers*, Not to be perplext with *Sin* or *sorrow*. 19.

The

The Second part of the Text.
the *Meanes* to fence *Believers hearts* againſt *Trouble* : which are partly *Implied*, and partly *Expreſſed*. 23.
irſt Meanes *Implied*, Is that *Believers* put themſelves under the *Command*. *ibid.*
econd Meanes *Imp'yed*, Is that *Believers* gather up, and preſent to their judgements, *Grounds of Comforts*, ſtronger than them of *Trouble*. 25.
Third Meanes *Expreſſed*, Is to *believe in Chriſt*, as *in God* ; both which explained. 28,29,33.
Faith in Chriſt gives the ſtrongeſt *Grounds of Comfort* ; For divers Reaſons. 33.
Firſt, Becauſe it gives more *Boldneſſe towards God* ; Upon Six Grounds. *ibid.*
1. It preſents *them nearer to God* ; Being made one with Chriſt, Gods natural Sonne. 34.
2. It preſents *God nearer to them* ; For it ſhewes them God in their own Nature. 35.
3. By

3. By it there is hold layed on *Gods Justice*, as well as on his *Mercy*. *ibid.*
4. By it there is an acceſſe with boldneſſe to *Gods Holineſſe*; explained. 37.
5. By it there is raiſed unlimited expectation *from God*. 41.
6. By it there is ſet up a *Mediator* between *God and us*. 42.
Second Reaſon, Becauſe *Faith in Chriſt* unites the *Soul* immediately to *Chriſt*, the ſpring and fountain of *All Comfort*; This explained. 42. to 49.
Chriſt the immediate Fountain of *All Joy*; In two reſpects. 49.
1. Becauſe all Promiſes are in him onely. *ibid.*
In Him
1. In their *Root*. 50.
2. *Eternal*. *ibid.*
3. Having their *Efficacy*. *ibid.*
4. *Exhibited* to Us. 51.
2. Becauſe *Chriſt* is the Receptacle of that *Joy*, which is *communicable* from *God* to the Creature. *ibid.*

Third

rd *Reason*, Because *Faith in Christ* brings the *holy Ghost* into the *heart*. 53.

Directions how to use and improve Faith to help against Trouble.

irst set before you the *Objects of Faith*, *Christ* and the *Promises*. 57.

condly, use *Reason and Discourse* thereon; By way of *Syllogisme*. 59. to 64.

Two Cautions about this.

irst, let it not be a Transient Act; But *dwell on it*. 65.

condly, trust not in your selves; But know, 66.

1. That ye must have a fresh influence from the *Spirit*, and his *Assistance*. *ibid.*
2. And that onely, as he is *Christs Spirit*. 69.
3. And that he doth it, as ye are *members of Christ*. *ibid.*
4. Therefore look up to the *Holy Ghost*. 70.

Third *Direction*: Get *Faith* to be *Evident*. *ibid.*

For which,

1. Labour to know the *Act of Faith*,

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Faith, what it is.
2. Labour to see if you have it forth: by *It Self*, by Fruits.
3. Labour for the *help of the Spirit*, who onely can reveal
4. Labour unto *all obedience*, and that out of *Love* to *Christ*. This carries much Evidence and Comfort: For the clearing of which, the 2 *Pet.* 1. to 12. *expounded* 74. to 78.
Fourth meanes, Is conteined *in* 2, 3, 4. *Verses*. An unfolding the true Grounds of *Christs departure*; In *a Paraphrase* upon the Words. 30, 31.
Which is a Meanes to help in all Troubles; For in all Trouble either by Sin or Affliction, are Grounds of Comfort if found out, proved by the 1 *Cor.* 10. 13. *expounded*; and divers instances. 82. to 93.
The reason, whence all Sinnes and Afflictions tends to Believers good, is from their Rice and root; which is fourefold. 94.
First,

rſt, All *Sins and Afflictions* comes from *God*; yet he not defiled or diſhonoured thereby: Where is an Error, of Gods not being (in ſome ſence) the Author of Sin, confuted. *ibid.*
hat caſe of *Joſephs* Brethren ſelling him; and 2 *Sam.* 24. 1. explained. 96.
rguments to prove that Sinne as well as Affliction, comes from God.
rſt, *Gods Will* is the Wombe that conceived, and whence ſprings every work of the Creature. 98.
condly, The greateſt Good comes by Sinne; Either in Gods Glory, or the Creatures Happineſſe; Declared by *Gods Attributes.* 100.
hirdly, It is as *Incongruous* to make *God* have a *Hand* in *Affliction* as in *ſin*: both a diſturbance to pure Nature; *Afflictions* are againſt *Gods Heart*; yet granted *He* is the *Author* of *them*; then why not of *Sinne*: See what *Sins* are in reſpect of *God*, hurt him not, but *He* is better (as by a foyle)

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foyle) set off. 102 to 10
Sin doth eclipse *Gods manifestati*
Glory, that should arise from t
Creature; yet not *His Essenti*
Blessednesse. 106, 10
In what Respects God wills not, nor is the Author of sin.
As it comes from an Evil roo
111
Not { As it is effected by evi
meanes. 11
As it hath Evil Ends. In the
Respects *Satan* and o
own hearts. 11
In what Respects God wills, and is the Author of sin.
As { From *Good Principles*. 11
By *Good meanes*. ibi
Having *Good Ends*. ibid
And thus it is most *Congruous* fo
God to be its *Author*. 116
God is more in *Believers Sins an*
Sorrowes than themselves; shew-
ed by *Four Arguments*. 117
SECOND RICE: All their *Sins and Afflictions* come from *Go*
on them, by a *Decree Powerful*
119
THIRD RICE. They all come from
Go

on them, by an *Everlasting Do-* of *Eternal Love.* 120
URTH RICE, *They* all come rom *God* on them, through a *ovenant of Grace*, made with hem. 124
Afflictions and Sins, God nur- ures and fits his People for Ser- ice, and for Heaven; As 125
1. They try their *Faith* in *Gods Mercy, Justice*; In *Christs Blood*; *Gods Unchangeableness and the Promises.* 127
2. They tend to a harvest of fu- ture *Joy*, which *Gods people* have here, and more here- after. 128
3. *God* is thereby made more manifest to them in *All his At- tributes*: Which doth greatly nurture them. 131
mptations by *Sins*, or *Afflictions*, are matter of great Joy; shewed by explaining, *James* 1. 2. to 12. 132
he Close of the Words, as an Ex- *hortation and Meanes* against *Trouble.* 137
he Words considered absolutely; And

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And so many *Rich Truths* deduc
and *Heavenly Observations* r
sed.

FIRST OBSERVATION.

*That Christ hath extraordina
tender bowels towards all Believ
in Trouble.*

Demonstrated in four Particul

1. *He* could not bear their Tro
ble, but is *greatly troubled*
bout it.
2. And this was, when he was
tering on his own *great Tr
ble*, which useth to drink
all in men.
3. And that though he fou
much *Sin in them.*
4. Any that he knew it sho
not *be long.*

REASON.

It is from *His Nature.*

USES.

First, *For Instruction*, 1. That
*is most tender to Believers in Tr
bles.*
2. That *Believers should be
passionate*, especially Chu
Officers.

Secondly, For *Exhortation*, To
assured of *Christs tenderne*
to

wards them in *All their Tron-*
les. 148
SECOND OBSERVATION.
t as we must believe in Christ:
o we must continue our Faith in
e Father. 149
REASON.
ecause, Though *God* put the
Promises into *Christ*, and gave
him them; yet he reserved
them also in his own hands.
150
stion, What the difference is,
wixt *Believing in the Father*, and
he *Son?* 155
swered, In Four Things.
USE.
Information, To shun an Error,
of pitching our Faith onely on
Christ: and not with him on the
Father. 158
THIRD OBSERVATION.
at Believers are prone to sin in
those Affections which be lawful, &
in some sence necessary. 161
USE.
r *Information*, Not only to care
to set our Affections on lawful things;
But to care *not to exceed* 162

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FOURTH OBSERTATION
That Believers hearts are prone to
much, and sinfully troubled,
the approach of Afflictions.
First, Because *Troubles* do *crosse*
workiugs, of *our sinfull self-L*

Secondly, Because *Troubles* do
strange us from this *World.*
Thirdly, Because *Troubles* are
trary to *a good principle* wi
us.
Fourthly, Because *Self-flattery* p
mise the *Contrary.*
USE.
For *Exhortation,* 1. To take pai
about *fitting our selves* for *Tr*
bles.
2. In *Troubles,* to look out
help to bear.
FIRST OBSERVATION.
That Believers should renew and i
crease Faith, when Troubles d
assail.
USE.
For *Exhortation,* To Renew, Incre
and Exercise *Faith.*
SIXT OBSERVATION.
Now Christ is come, to use spiritu

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e Deſcription of
with *T*

strange

Thirdly, Becau[illegible]
trary to a *good princip[illegible]*
us.

Fourthly, Becauſe *Self-flattery* pr[illegible]
miſe the *Contrary*.

USE.

For *Exhortation*, 1. To take pain[illegible]
about *fitting our ſelves* for *Tr[illegible]*
bles.

2. In *Troubles*, to look out [illegible]
help to bear.

FIRST OBSERVATION.

That Believers ſhould renew and i[illegible]
creaſe Faith, when Troubles d[illegible]
aſſail.

USE.

For *Exhortation*, To Renew, Incre[illegible]
and Exerciſe *Faith*.

SIXT OBSERVATION.

Now Chriſt is come, to uſe ſpiritu[illegible]
Co[illegible]

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